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# Zion's Herald

Chris Adve & Journal

VOLUME LXII.

BOSTON, WEDNESDAY, JUNE 24, 1885.

NUMBER 25.

## Zion's Herald.

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### LED.

BY ELLA A. SMALL.

The Father leadeth His children  
Through shadow or sunshine bright,  
He carefully guides their footsteps,  
In daylight or darkest night.

Thick clouds may obscure our pathway,  
But He still is at our side;  
So we walk in perfect safety  
With our ever-present Guide.

How blessed this constant leading!  
How precious to take the hand  
Of One who knoweth the dangers  
That are round us on every hand!

In confidence sweet and restful,  
With Jesus we walk the way,  
Some time He will lead us into  
The dawn of a perfect day.

Provincetown, Mass.

## THE NEW DISCOVERY OF THE OLD EDEN.

BY REV. G. M. STEELE, D. D.

"God planted a garden." It was full of all manner of delights, and nothing undesired was in it. But its occupants caused themselves to be banished from this garden, and its site became lost, and through the ages their descendants have been looking all over the world for it, and have invented all sorts of theories concerning its location. By different seekers it has been thought to be in Asia, in Europe, in America, in Africa, beneath the Atlantic, and under the Indian Oceans. But no one has thought, till of late, of its being near the North Pole. Dr. Warren thinks he has found that it has been preserved, though concealed, in that vast refrigerator. To him its site has all the reality of a "frozen fact," and the evidence that he brings in support of his opinion is certainly very great in amount, extraordinary in character, and gathered from so many independent sources as to compel the respect, if not the assent, of the most skeptical.

This is not a facetious fancy of the author, nor an ingenious speculation merely, but a sober, reverent and earnest purpose to establish a theory which will not only fix the position of the Scriptural Paradise—for this by itself is not of so much account—but also answer many a question pertaining to religion, philosophy, science, history, and ancient and modern literature. And this purpose, *prima facie*, he seems to have accomplished. For though the writer of this notice professes no competence to decide, even upon such ample showing, so important a question, without hearing the possible arguments on the other side, it is obvious that the book must challenge attention and rightly command a respectful and careful hearing.

The possibility that the Garden of Eden may have had its location near the North Pole, becomes easily manifest, in spite of seeming incongruities at first sight. The opinion that the earth was at one period of its history an intensely heated mass of matter, is almost universally accepted by intelligent people. Some ages must have elapsed before any portion of the surface could have parted with so much heat as to make either vegetable or animal life possible. It is evident that this cooling process would be both earlier and more rapid at the poles than anywhere else. Hence there would have been a considerable period during which the regions about the poles would have furnished conditions not only favorable to life, but to life in its most exuberant and prodigal forms. For though the objection readily suggests itself that the prevalence of darkness for so great a portion of the year must be unfavorable, this objection is speedily dissipated when we take in the actual fact that the total absence of sunlight is only for about two months of the year, and that the consequent dark-

ness of this time is mitigated by other circumstances. So that the conditions implied in abundance of light are really more favorable than on any other part of the earth's surface. It is thus not unlikely *a priori* that life would be freer, larger, more vigorous, and more protracted than under any other conditions that have ever existed. This would coincide with the facts revealed by science of the gigantic growths of vegetable and animal life, and also with the Scriptural and traditional accounts of the great stature and longevity of man in the prehistoric times.

Intensely interesting is the profuse testimony which Dr. Warren adduces from science in support of his hypothesis. It is remarkable, too, that just within the last few years, and even while our author's thoughts have been taking form, there have been striking discoveries of investigators in several independent fields of research, all furnishing the firmest support to the views presented by him. It is possible to scarcely more than allude to a few of these.

First, there is the evidence from recent geological investigations by which is substantially settled the question of the existence of an arctic continent in the Miocene age, but which was subsequently submerged. Secondly, there is abundant evidence which has of late taken scientific form and secured scientific endorsement, in the paleontology of both the animal and the vegetable kingdoms, that the arctic zone is the mother-region of all animals and plants. From thence they have been distributed over the whole earth. "If we take the great circles of the earth's longitude and pass from the arctic region down along the continental masses of the New World to the South Pole, thence returning up a meridian which crosses Africa and Europe, or Australia and Asia, we shall find in the descent abundant fossil evidences that we are moving forward on the pathway along which the prehistoric migrations of the animal world proceeded; while on our return on the other side of the planet we shall find that we are no longer following in the track of ancient migrations, but are advancing counter to their obvious movement. All this is as true of the flora of the world as it is of the fauna." "This is the conclusion now being reached and announced by all comparative zoologists who busy themselves with the problem of the origin and prehistoric distribution of the animal world."

Again, anthropology and ethnology are now rapidly coming to the conclusion that this region was the original home of the human race. It is sometimes amusing to observe the shifting phases of scientific fashion—for science, as well as manners and costumes, has its fashions, as do also literature and the professions. Within the memory of some of us who are not yet very old, it was the correct thing among people who assumed to be cultured, to believe in several primitive race-centres and in several distinct types of mankind originating in these severally. At present this theory has no respectable support. Few are so poor as to do it reverence. "All schools admit the probable descent of all races from a common stock." Even those who claim descent from "the missing link"—unrevealed but not unthought—him of the hairy body "having a thumb," and as yet not without a caudal appendage, believe that some individual of this species begat a son in his own likeness, and that from the latter came all the races, nations, tribes and families of humanity, and that these all radiated from some one point on the earth's surface. Where this was, has been a matter of variable conjecture. For the most part formerly it was located somewhere in the central zones. Latterly the thoughts of men interested in the investigation of the subject, have traveled northward, till just at the time when one author has been working out his important problem, some of the very highest scientific authorities have come to the conclusion that the circumpolar regions were the probable cradle of the human race.

It will be seen at once how happily all these scientific indications coincide with one another and with the main hypothesis, and conspire to support it. But these proofs are powerfully corroborated by other facts. It is not

a novel notion, by any means, that the traditions of nearly all nations refer to a happier period in the earlier times, when the conditions of life as existing in climate, soil, etc., tended to render men physically more vigorous, of larger stature, longer-lived, and when men were wiser and more virtuous than subsequently. It is true that in these latter years it has been the fashion to regard such notions as fabulous, imaginative, and without any basis of fact, and public opinion is just now pretty well imbued with the feeling that humanity began on this planet as a lowly style of savage, and has been through the long ages slowly developing. But the former impression seems to have been too wide-spread and too deep to be easily effaced from the mind of the race. It is ever and anon reasserting itself—a sort of hereditary instinct which will not be effaced. It is also remarkable, though not so much noticed formerly, that mixed with most of the traditions of this kind is the one that the ancestors of those holding it came from the far north, and that it was in this region that those enviable conditions of human life to which reference has been made, prevailed. Back of all the old civilizations, and wherever the ancient traditions have been taken up in a transmissible form, we find this thought, often, it is true, overlaid with and imbedded in other ideas, so that in many cases it has escaped recognition except by the keen eye of the careful student.

The ancient cosmology has caused almost infinite confusion to scholars who have been misled by preconceived theories. This is now being re-constructed on a scientific and rational basis. To this reconstruction we venture to assert that no scholar of this age has contributed so largely as Dr. Warren. His "True Key to Ancient Cosmology and Mythical Geography," which was the result of a portion of the studies in preparation for this volume, has been received with great praise by some of the most eminent scholars both in this country and in Europe; among others by Mr. Gladstone, Prof. Sayce of Oxford University, Prof. Whitney of Yale, Prof. Thayer and Lanman of Harvard, and Dr. James Freeman Clarke.

Whatever may be said as to the correctness of the main conception set forth by Dr. Warren, he is to be congratulated for several things. The style of the book is admirable; simple and clear, yet vigorous, comprehensive and suggestive. There is a very wide range of learning implied which is neither ostentatious nor pedantic. The information conveyed is very great, much light being thrown on points that are merely incidental to the author's main purpose, yet of great importance in themselves. Finally, the points which are fairly established cannot but have a very important influence on many subjects which our schools and wise men are carefully investigating.

## R. W. G. L. OF INDEPENDENT ORDER OF GOOD TEMPLARS.

BY REV. E. BARRASS.

There are various temperance organizations in America, all of which are doubtless doing an incalculable amount of good. The order of "Good Templars" is probably the best organized and most extensively established of all others. There are Grand Lodges in every State of the Union, and in at least four of the Provinces of the Dominion of Canada. In addition, there are Grand Lodges in England, Scotland, Ireland, Bermuda, and some parts of the West Indies, the Australian colonies, South Africa and Norway, making eighty in all.

The Right Worthy Grand Lodge meets annually at such places as may be agreed upon, and is composed of representatives from all the Grand Lodges in the world. The membership consists of about 300,000 members, which are made up from all classes of the community. The duties of this R. W. G. L. of Independent Order are to oversee the work in all the Grand Lodges, and aid such jurisdictions either by lecturers or cash subsidies as may be deemed necessary for the successful prosecution of the temperance cause.

Great expectation was indulged by reason of the meeting of this important organization recently in the city of Toronto. Every possible arrangement was made by the local committee to make the gathering a success, and it is not too much to say that no gathering of temperance representatives in Toronto ever created so much interest as this has done. As the executive met the week preceding, most of the officers occupied several of the pulpits on the Sabbath and delivered addresses respecting the various phases of temperance. Several public meetings were also held, which were numerously attended. The two leading daily journals of the city gave lengthened reports of the proceedings, and the whole community seemed to be aroused as it never was before, on the subject of temperance.

The place of meeting was the theatre of the Normal School. The library and other rooms were occupied by various committees. The art gallery and the museum, and other departments, were all thrown open for the use of the Lodge. Hon. Mr. Ross, minister of education, himself an old Son of Temperance, very kindly granted the use of the building for the R. W. G. L. Lodge. His Honor, the lieutenant-governor, Hon. J. B. Robinson, accompanied the minister of education to the Conversazione, and made a very pleasant speech of welcome to the visitors.

The personnel of the Lodge was something remarkable. There were men who were soldiers in the Northern and Southern armies during the late American Rebellion. There were also present those who had been members in the Legislatures of their country, and had the prefix Hon. attached to their names; indeed, "Hon." and "Colonel" were titles that were very numerous. A goodly number of the delegates belonged to the legal profession. There was also a fair sprinkling of the clergy, and a considerable number of ladies, whose charms and beauty, and occasional appropriate suggestions, added not a little to the interest of the gathering.

A stranger who attended the R. W. G. L. for the first time would be sure to observe the presiding officer, as he is a man of mark—the Hon. J. B. Finch. He presents a youthful appearance, but he is a man of experience, and is, without exception, one of the best presiding officers we ever knew. He devotes all his time to the interests of temperance. In a single month his private secretary received as many requests for addresses as could be filled in a whole year, occupying every day. He is keen and incisive, and uses such arguments as cannot be gainsaid.

The R. W. G. secretary, B. F. Parker, of Wisconsin, is a man of business, who uses his pen rather than his tongue, and does so to good purpose. He also devotes all his time to temperance, and employs a private secretary. He has been grand secretary of the Grand Lodge of Wisconsin for twelve years, and understands the practical working of Good Templary. He was also a military man in the time of the war, being lieutenant colonel of a regiment that hailed from Wisconsin.

The R. W. G. treasurer, Uriah Copp, of Illinois, is a fine, hale old gentleman, and was re-elected to his office for the sixth time. For many years he has been in office in the Grand Lodge of his State, and, if we mistake not, he is a man of means, as he would not take even his traveling expenses from the funds of the order.

G. B. Katzenstein, the P. R. W. G. T., hails from California. He is a man of great energy, good physique, has a ringing voice, understands the laws of debate, and can state a point clearly and hold his own successfully. It is said that he excels as an organizer, and the cause of temperance in the Golden State is largely indebted to his powerful advocacy.

Canada is represented in the officers of the R. W. G. L. in the person of W. H. Lambly, esq., of Quebec, who holds the office of R. W. G. counselor. While Canada is complimented in his appointment, he will be an honor to the office.

The female members who are among the office-bearers deserve honorable mention. They were Mrs.

Leonard, of Boston, who has been R. W. G. V. Templar for three years. For nine years she was grand secretary in Massachusetts. She is a popular speaker, and wonderfully successful as an organizer.

Miss Mary F. Peck, of Connecticut, was elected to the important office of R. W. G. S. of Juvenile Templars. She is a young lady of great culture and refinement. She has often appeared in public as a lecturer, and in her position of looking after the young she will find a large field of great usefulness.

The R. W. G. chaplain, Rev. H. Munsen, hails from the State of Maine, where he has been in the thickest of the fight, and aided in waging the battle which resulted so gloriously in the victory of constitutional amendment. He is a man of great devoutness, and conducted the devotions of the R. W. G. L. in an impressive manner.

There were several others who impressed us very favorably, but this letter is already too long. We must, however, mention the Hon. John Sobieski. As a Polish refugee, banished from his native land, where his father was murdered by the tyrant that then ruled, his history is unique, and shows what indomitable perseverance can do for a young man in a free country. He made a fine impression on various Toronto audiences.

Then there was Col. Hickman, whose hair is prematurely gray by his hard labor in the cause of temperance. Hon. G. R. Lanning did grand service on the platform. Col. Cheves, of Kentucky, made an impression for good as he told of the triumphs of temperance in the South. Dr. Eddy, of Boston, and Dr. Mann, of New York, were full of solidity, while Rev. C. H. Mead drew forth our sympathies as he told us of his work among the colored people of the South, while his songs enlivened us above measure.

## NOTES FROM ENGLAND.

BY GEORGE JOHN STEVENSON, M. A.

In connection with the London district meetings—for the metropolis is so large, it and its surroundings are now divided into three districts—the last meeting at each was a public one, to promote the new mission in destitute London. One was held at City Road, at the end of which \$805 was collected or promised; one at Clapham, when \$785 was realized; the third at Blackheath. The president of the Conference, and other speakers, explained what had been done since the first meeting was held. The committee has resolved to erect one large central hall in the east end of London, and another on the south side of the Thames, in Southwark, where destitution and misery prevail to an alarming extent. So soon as further funds are available, another great hall may be erected near Great Queen Street Chapel, or the Covent Garden market, and yet another among the dense masses of poor in Westminster close to the Houses of Parliament. A large sum will be required to build and equip for all its agencies one large hall, in which three thousand people can meet for worship. I shall have more to say on this subject as the work develops and becomes real.

Two other points of interest I must briefly allude to. The venerable Dr. George Osborn sent in his resignation finally, and it was accepted, not without special and deserved recognition. He entered the ministry in 1828; he itinerated twenty years exactly; in 1851 he was made a general secretary of the Missionary Society, which office he held seventeen years, and in 1868 was appointed theological tutor at Richmond College, which he has just resigned, to take effect at the ensuing Conference.

After spending fifty-seven years in the full work of the ministry, he is surely deserving of rest, and some of his many friends have made such financial arrangements as shall secure him during the remaining years of life those comforts which his earnest devotion to Methodism deserve. At the meeting where his resignation was accepted, one subject introduced for consideration was "Faith Healing," and the venerable Doctor delivered a very able and convincing address on the subject, in which he

manifested a mastery of the subject, and exposed the dangers which belong to it as the so-called "healings" are presented to English audiences. The outcome will be a solemn warning to Methodists to keep themselves free from these dangerous entanglements.

Two events of considerable interest locally deserve a passing mention. First, the centenary services of the Methodist Sunday-school, the publication of a memorial history of the school by Rev. Jabez Marrat, and the striking of a medal, with a portrait of John Wesley and a view of the school building. Second, the opening of the new Methodist mission premises in Oldham Street, Manchester, on the ground where stood for one hundred years one of Mr. Wesley's famous historical chapels. These new premises are to be the centre of varied agencies, to meet the altered condition of the people residing in that locality and the altered circumstances of the times. Great difficulties have had to be overcome to secure the land and to raise the funds necessary for the great work which has been accomplished. It is not unlikely but that in other circuits changes of a somewhat similar character may have to be made. Centenary services are in contemplation in other circuits in which Methodism has been in existence one hundred years, and these occasions are being utilized for collecting thank-offerings to clear off debts in circuits, some of which are of long standing. A remarkable case has just been published. The town of Evesham was a Methodist chapel on which \$2,000 was borrowed seventy-five years ago. The society has been paying interest for that money all these years, and the interest would have paid the principal more than three times over. They mean to clear the debt this year.

Two or three Methodist books just published are deserving of mention. One is a "History of Woodhouse Grove School," by Mr. J. T. Flagg, who was one of the pupils. This school, opened in 1813, was for the education of sons of Methodist preachers, many of whom are now in America. The book contains a list of all the boys who have been at the school, with an account of as many as the author has been able to learn about. "Grove boys" all the world over will be most glad to have a copy; its price is five shillings, and it is published at the Methodist Book Room. Another work has the title of "Methodist Worthies," the fourth volume of which was issued this month; it is to be in six quarto volumes, with fine steel portraits and memoirs of all the leading Methodist preachers and laymen in each of the Methodist bodies in England. It is a subscription book, issued by Mr. Thomas C. Jack, of Edinburgh and London, at two dollars per volume. A third work is the "Life of Rev. John Fletcher," by Rev. F. W. Macdonald, published by Messrs. Hodder and Stoughton, as the concluding volume of their series of "Men Worth Remembering." It will be very popular because it is both good and cheap, and contains some new matter not found elsewhere. Another work is entitled, "Consecrated Culture; Memorials of Rev. Benjamin Gregory, M. A.," by his father, Rev. Benjamin Gregory, D. D., connected editor. To young ministers these Memorials and Mr. Fletcher's Life will be quite an inspiration; they will instruct, delight and stimulate.

London, 1885.

## WM. TAYLOR.

MR. EDITOR: You and your readers will be interested to hear the latest intelligence from Bishop Taylor. A letter received from him a few days ago contains the following facts:—

The entire party, excepting those left at Mayumba, are still at Louanda, studying the Portuguese language, getting acclimated, and preparing to penetrate into the interior. Several of the party have been prostrated with the African fever, and some were down with it when he wrote, but none have been dangerously ill, and it is believed that each will in a short time be quite inured to the climate and ordinarily proof against the local diseases. The Bishop is well and as jubilant as a robin in a tree-top singing his vesper song, or perhaps more appropriately, like a bay of tropical birds, paying their morning devotions preparatory to flying off into the interior.

The Bishop and his co-laborers have made explorations into the country in different directions, to eligible points distant from Louanda about three hundred miles. They have located four mission stations to which by this time it is probable detachments of the company have been sent. The plan is to open industrial farms and march on towards the centre of the continent, inviting Christianity and Christian civilization to lock arms and move abreast in the grand procession. The chiefs and governors of the country contiguous to Louanda have been seen and consulted. These dignitaries are all favorable to the missionaries, and promise to give or lease for ninety-nine years all the land they need, and to furnish other facilities for the prosecution of their enterprises. A little delay, the Bishop states, is caused by the temporary absence of the governor of Angola. But this he takes very philosophically; nay, more, with Christian patience, regarding the detention as a blessing by which they are allowed time to have their necessary sickness and to recover for interior work. It was manifestly providential, the Bishop thinks, that they were enabled to rent the large house they occupy in Louanda as their headquarters. The rooms and grounds are spacious and beautiful, located on a high promontory overlooking the sea, and swept by perpetual salt breezes and made inviting and fragrant by tropical fruits and flowers.

What a pity, we instinctively say, that we could not possess this delightful and healthy spot with its magnificent improvements and environments, as a home sanitarium and forwarding station for our African missionaries!

Well, read the sequel. On the verge of Bishop Taylor's departure, a man who refused to have his name made known, gave to Bro. Taylor one thousand dollars, saying, when you reach Louanda, purchase mission property with this money if you think best, but if you need it for the comfort of your co-laborers, use it for that purpose. The same friend read the last letter from Bishop Taylor, in which it was stated the property cost fifteen thousand dollars, and could be bought for eight thousand. This friend, unnamed, took the matter to the Lord, and returned saying, "I will give eight thousand dollars to purchase the premises for the mission." To-day Mr. Anderson Fowler, understanding how to transmit the money and being in the trade, received the check from Mr. Richard Grant, the treasurer, for the amount, with the direction to forward to Wm. Taylor. It is now on the sea, with legal instructions how to have the property deeded. It is proposed to expend about three thousand dollars to sit up and furnish the apartments of twenty rooms for mission purposes. Any one moved of the Lord to help, will please report to Richard Grant, 181 Hudson St., New York city. Let us have a million of the Lord's money on each line.

A. LOWREY.

## Lynn District Sunday-school Convention.

A most interesting and profitable Sunday-school convention was held Thursday, June 11, in the Park Square M. E. Church, at Lynn. The opening devotional services were led by Rev. F. T. Pomeroy. At ten o'clock the convention organized with L. R. Thayer, D. D., as chairman, and Rev. W. P. Odell as secretary. Short reports were first heard from the schools represented. It appeared that they were all in a more or less prosperous condition, and that a growing interest was manifested in the conversion of children. The first address of the morning was by S. L. Baldwin, D. D., on the "Possibilities of Christian Childhood." In a very able and effective manner the speaker set forth the immense capabilities, both of good and evil, in childhood. He showed the readiness with which children received religious instruction, and emphasized the need of attending at a very early age to their education. Rev. C. M. Melden followed with a carefully-prepared address on "Objections to the Bible." He dwelt on the assertions that the Book is contradictory, cruel, impure, unscientific and antiquated, refuting each charge and showing that with more brains and less sentiment the alleged difficulties would disappear.

The last address of the morning was by Rev. Alfred Noon. He spoke at some length in a very practical manner concerning temperance instruction in the Sunday-school, and advocated the enrollment of all the children in temperance societies. Before adjournment for dinner, a committee of five was appointed to arrange for the next convention as follows: Wm. R. Clark, D. D.; J. F. Alay, esq.; D. Steele, D. D.; Mrs. S. B. Sweetser; Rev. W. P. Odell. Subsequently Willard S. Allen was added to this committee. The delegates and friends then sat down to a most excellent collation provided by the ladies of the Park Square Church.

In the afternoon, following a short praise service led by J. E. Aborn, reports from schools were resumed for a half hour. Rev. Alfred Noon was appointed a committee on temperance statistics. The course of the Parent Missionary Society in providing mis-

(Continued on page 8.)



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The Sunday School.  
THIRD QUARTER. LESSON I.  
Sunday, July 5.  
1 Kings 12: 6-17.  
THE REVOLT OF THE TEN TRIBES.

BY REV. W. O. HOLWAY, U.S.M.

I. Preliminary.

1. GOLDEN TEXT: "He that walketh with the simple shall be destroyed" (Prov. 13: 20).

2. DATE: B. C. 975.

3. PLACE: Shechem, between Mount Ebal and Mount Gerizim.

4. PARALLEL NARRATIVE: 2 Chron. chap. 10.

II. Introductory.

Even before the death of Solomon the seeds of popular dissatisfaction had been sown. His gigantic schemes for the internal improvement of his kingdom had required so much compulsory labor, and entailed such a burdensome taxation, that the people groaned beneath their yoke. His enormous harem, also, swarming with heathen princesses, was not only, for its support, a serious drain upon his exchequer, but additionally so for the maintenance of the gorgeous idolatrous rites which the amorous king both professed and patronized. For this latter sin God's wrath was kindled, and Solomon was divinely warned that his kingdom should be rent from him, and given to his servant; while, shortly after, that servant—Jeroboam—was also divinely notified that ten of the tribes should fall to his lot after the king's death. Nor were these the only degrading causes at work: The old tribal jealousies, which, even in David's time, had reached the point of rebellion, had been again revived—the proud Ephraimites being especially indignant at Jeroboam's arrogant to himself, not merely the throne, but also the sanctuary of the nation. When, therefore, Solomon died, and his son Rehoboam ascended the vacant throne, the people were ripe for revolution. At the assembly of the tribes at Shechem to ratify the succession, the king was greeted by a demand for a redress of grievances. Lighten the heavy yoke which your father laid upon us, and we will serve thee—a demand which plainly implied that they regarded their allegiance as a voluntary thing. The king postponed his answer till the third day, and sought counsel, first, from the venerable men who had been Solomon's chief advisers. They were convinced that the proper course for Rehoboam was to yield, to adopt a conciliatory policy, to serve the people, to "speak good words to them," and thereby secure to himself their wavering loyalty. But the king declined such humbling advice, and turned to counselors of his own age—to the young men who "had grown up with him," and held posts of honor and confidence in his court. They took a scornful and haughty view of the situation; their advice was not to hum, but to threaten and to crush, to outdo Solomon himself in cruelty and oppression; to say to them: "My little finger shall be thicker than my father's loins; he chastised you with whips, I will chastise you with scorpions." The infuriated king, not recognizing the shadow of God's uplifted and punitive hand, adopted the rash counsel of the young men; and when Jeroboam and the elders came to him on the third day, he answered them "roughly." The reply of the people was as haughty as his own: "What portion have we in David? neither have we inheritance in the son of Jesse." And then the famous cry, first heard in the desert march, passed from lip to lip, "To your tents, O Israel!" And as the ten tribes renounced their allegiance, and turned their backs on Rehoboam, they uttered the significant warning: "Now see to thine own house, David!"

III. Expository.

1. Wise Counsel (6, 7).

2. King Rehoboam—the son of Solomon (by Naamah, an Ammonite princess), and his successor; now about 41 years old (1 Kings 14: 21); reigned 22 years, A. C. 975-953. No other son of Solomon is mentioned in sacred history, and but two daughters. His disposition was weak and rash, and he showed himself at the very beginning of his reign incompetent to grapple with the problems bequeathed to him by the death of his father. He was a worshiper of his mother's gods, and he perceived rather than those of Solomon appear to have had the determining influence upon his life. Consulted with the old men, that stood before Solomon's father—not simply "the elders," as the Bible states, but the counselors who surrounded his throne and were experienced in state affairs; possibly, the "princes" of chapter 4. We do not know much about them, but we may infer, from Prov. 15: 22; 24: 6, that they were numerous and wise. How do you advise that I may answer this people?—They had demanded, as a condition of future loyalty, a lightening of the yoke imposed upon them by Solomon. The king required three days for deliberation. He now seeks advice as to his course from Solomon's advisers.

The point of grievance with the people was excessive taxation. The luxury and cost of Solomon's court, &c., his family establishment, his harem, and his political relationships, had become a serious burden. He levied unsparingly upon his people. This had become so severe that the masses were at one in demanding relief from Rehoboam—the condition of their allegiance (Cov. 10).

7. It is then to be a servant unto this people this day—if, instead of playing the role of a despot at this crisis, you condescend to listen to their grievances, and serve their best interests. Speak good words to them—gentle, conciliatory words, words expressive of sympathy for their past oppressions and a purpose to relieve them. Then they will serve you; if you meet this crisis in a right spirit, there will be no disruption; the kingdom bequeathed to you will continue in unimpeded integrity.

Had Rehoboam been as wise as his advisers, the twelve tribes might have continued one nation, might have retained the power of Syria, and even of Assyria, and might have become, as they promised to be under David, the ruling people in Western Asia (Vincet).

2. Foolish Counsel (8-11).

8. He forsake the counsel of the old men.

Their counsel was unpalatable to him. The idea of his surrendering his kingly prerogatives, or of abdicating, on the very threshold of his reign! All

his training had run the other way. He was too inflated, too conceited, in the first glow of newly-acquired power, to listen to such humbling advice. Consulted with the young men, he had been pointed by him to the dignity of counselors—they "stood before him." Of course, they had had little experience in the affairs of government as himself, and, naturally, they would show themselves as blind, as selfish, and as impetuous as his royal master.

Age brings experience; and it is a shame if with the ancient be not wisdom. Youth is commonly rash, heady, insolent, ungoverned, wedded to will, led by humors, rebel to reason, a subject to passion, fit to execute than advise. Green wood is over-shrinking and warping, whereas the well-seasoned hark a constant firmness (Bishop Hall).

9. What counsel give ye?—We may almost recognize a scornful tone in the manner in which the question is submitted to the younger men. The people demand to have their yoke lightened, or soothed; now what have you got to say to such a demand as that? The young men speak, etc.,—Their advice, so far as this verse contains it, may be paraphrased as follows: The people have had the presumption to "speak" to you, have they? They have been as insolent as to complain of the yoke laid upon them by your predecessors, and to demand that you make it lighter, have they? Very well. Reply to them: You haven't had but a taste yet of what's coming. Use the expressive proverb: "My little finger shall be thicker than my father's loins." Judge from that how incomparably severer will be my treatment and exactions towards you.

Through flattery and insolence combined, the young men counseled a course actually inhuman; viz., to abuse his royal prerogative, to care nothing for his people and their wishes, but simply to treat them with violence. This advice suited him well, because it corresponded with his rough, harsh, selfish, and violent character. But this advice produced the exact reverse of what he wished and hoped (Lange).

11. My father did lay you with a heavy yoke—either a concession that they had spoken the truth, or a scornful, taunting use of their own words; probably the latter. I will add to your yoke—I will not merely keep it as heavy as it has been, but I will make it more galling, more intolerable. The compulsory labor and burdensome taxation shall be increased. My father hath chastised you with whips, I will with scorpions.

The lash of the taskmaster shall sting as never before. Not merely the slave's whip shall be used on you, but the thorn-whip reserved for criminals, the whip which the Romans afterwards called the scorpion. Genesis understands "whips having hooked ends as the time of their lashes with hooks projecting from them." Evidently, the expression is figurative for the more painful and extraordinary treatment which he was advised to use towards them. This verse concludes the counsel of the young men.

The chief grievance of the people was the forced labor to which they had been subjected (1 Kings 4: 6; 5: 13, 14; 12: 28). Forced labor has been among the causes leading to insurrection in many ages and countries. It alienated the people of Rome from her last Emperor (Liv. 1. 36). It helped to bring about the French revolution, and it was for many years one of the principal grievances of the Russian serfs. It is a reasonable conjecture that Jeroboam's position as superintendent of the forced labor of his subjects, revealed to him the large amount of dissatisfaction which Solomon's system had produced, and that his contemplated rebellion in Solomon's reign was due to his connection with this standing grievance. So, it may not doubt have been his suggestion that now was the time to compound of the burden, and to press for its removal (Kawlinson).

3. The Rash Decision (12-15).

12-14. So Jeroboam—son of Nebat and Zerah, of the tribe of Ephraim; first coming into notice in connection with the fortifications of Millo; appointed by Solomon overseer of that part of the work which belonged to his own tribe, designated by Ahijah the Shilonite as the king of the ten tribes; and who, as the king of the ten tribes, had the large amount of dissatisfaction which Solomon's system had produced, and that his contemplated rebellion in Solomon's reign was due to his connection with this standing grievance. So, it may not doubt have been his suggestion that now was the time to compound of the burden, and to press for its removal (Kawlinson).

15. The cause was from the Lord.—It didn't look so; everything, on the outside, seemed to be merely natural—natural cause, natural effect; but behind it, or above it, was the supernatural, employing the natural (as it worked itself out freely) for its own righteous purposes; making use of Rehoboam's folly to punish the people for their sins (chap. 11: 33). When the Lord spoke by Ahijah the Shilonite—see chap. 11: 11, 29. Before his exile in Egypt, Jeroboam, while leaving Jerusalem one day, was met on the road by the prophet Ahijah the Shilonite, who, snatching off from his own back a new garment which he had on, tore it into twelve pieces, and gave ten of them to Jeroboam with the announcement that God would rend the kingdom after Solomon's death, and give to him ten of the tribes, retaining one for the sake of David, and to preserve David's worship at Jerusalem. This "word of the Lord" was now, because of Rehoboam's infatuation, on the eve of fulfillment. Quikly like this man Ahijah was to warn Solomon (chap. 11: 11). An important prophecy of his is recorded in chap. 14: 6-16.

But neither Solomon's sins nor Rehoboam's blind and rash impudence were from the Lord. For them their human authors were solely responsible. But He, whose omniscience takes in all future events as foreseen certainties (not as decreed possibilities), may well, in respect to events directed by human agency, determine and decree His own future judgments or mercies according to what He foresees men will freely do. So, too, in infinite holiness His determinate counsel and foreknowledge even delivers up Jesus of Nazareth to death, but this decree influences the causative action of those wicked hands that crucify and slay him (Terry).

4. The Divided Kingdom (16, 17).

16. When all Israel—the ten tribes. Saw that the king hearkened not—gave no favorable answer to their demand for reform. The people answered the king—a definite answer, in which they withdrew their allegiance from his house, they withdrew their allegiance, they divorced themselves from the "covenanting covenant" which God had made with David (2 Sam. 7: 10-16; 23: 4). What portion have we in David?—The scornful jealousy of the Ephraimites being especially indignant at Jeroboam's arrogant to himself, not merely the throne, but also the sanctuary of the nation. When, therefore, Solomon died, and his son Rehoboam ascended the vacant throne, the people were ripe for revolution. At the assembly of the tribes at Shechem to ratify the succession, the king was greeted by a demand for a redress of grievances. Lighten the heavy yoke which your father laid upon us, and we will serve thee—a demand which plainly implied that they regarded their allegiance as a voluntary thing. The king postponed his answer till the third day, and sought counsel, first, from the venerable men who had been Solomon's chief advisers. They were convinced that the proper course for Rehoboam was to yield, to adopt a conciliatory policy, to serve the people, to "speak good words to them," and thereby secure to himself their wavering loyalty. But the king declined such humbling advice, and turned to counselors of his own age—to the young men who "had grown up with him," and held posts of honor and confidence in his court. They took a scornful and haughty view of the situation; their advice was not to hum, but to threaten and to crush, to outdo Solomon himself in cruelty and oppression; to say to them: "My little finger shall be thicker than my father's loins; he chastised you with whips, I will chastise you with scorpions." The infuriated king, not recognizing the shadow of God's uplifted and punitive hand, adopted the rash counsel of the young men; and when Jeroboam and the elders came to him on the third day, he answered them "roughly." The reply of the people was as haughty as his own: "What portion have we in David? neither have we inheritance in the son of Jesse." And then the famous cry, first heard in the desert march, passed from lip to lip, "To your tents, O Israel!" And as the ten tribes renounced their allegiance, and turned their backs on Rehoboam, they uttered the significant warning: "Now see to thine own house, David!"

not both Jacob (Gen. 49: 22-26) and Moses (Deut. 32: 17) predict for us a glowing and an eminent future? Have we not a sufficient portion? Neither have we inheritance in the son of Jesse.—We may hope for nothing from him or his house but the slave's lash. His interests are no longer our interests. There is no tribal obligation on our part to do homage to David. To your tents, O Israel—the old cry of the desert march—"The Mar-sellaise of Israel" (Josh. 22: 4); a cry which had been used by Sheba in his rebellion against David (2 Sam. 20: 1), and which now, as then, meant rebellion. Now see to thine own house, David.—Cease to interfere with us; we declare our independence of you; attend henceforth to your own interests.

These words, which Sheba had once preached rebellion in the time of David (2 Sam. 20: 1), gave occasion to the deep-rooted aversion which was cherished by these tribes toward the Davidic monarchy, and that in so distinct and unvarnished a manner that we may clearly see that there were deeper causes for the secession than the pretended oppression of Solomon's government; that his real foundation was the ancient jealousy of the tribes, which had been only suppressed for the time by David and Solomon, but had not been entirely eradicated, while this jealousy again had its roots in the estrangement of these tribes from the Lord, and from His law and righteousness (Kell).

17. As for the children of Israel which dwell in the cities of Judah—referring to those members of the ten tribes who had taken up their residence within the territory of Judah, and who must have been considerably numerous to entitle them to this notice. They submitted quietly to Rehoboam's sway. But the Simeonites are especially referred to, "because they were obliged to remain in the kingdom of Judah from the very situation of their tribe territory" (Josh. 19: 1).

Kiepert calculates that the territory occupied by the twelve tribes at the time of Solomon's death was 12,810 square miles. After the division Israel occupied 9,375 square miles of this territory, and Judah 3,435—about half the size of Massachusetts (Peloubet).

IV. Inferential.

1. "Neither wisdom nor grace runs in the blood" (Henry).

2. Good counsel is far oftener sought than followed.

3. Men easily believe what they wish to believe, no matter how rash or wrong it is.

4. The advice of giddy companions has led many a young man to ruin.

5. Gentleness, not pride, wins in human dealing.

6. Rulers should be servants. The device of the Prince of Wales—"Ich dien" ("I serve")—is worthy of adoption by all who are placed over their fellows.

7. "He who tramples on the rights of others will lose his own" (Peloubet).

8. "Man proposes; God disposes."

V. Illustrative.

1. YOUTHFUL FOLLY.

"Young folks think old ones are fools, old folks know young ones are," is an old saying. Especially do young people want to show their independence. They want to do as they please. They want to employ their power or their time or their money after their own fancy. Boys will use tobacco because "the other fellows" say it is manly to do so. They will speak roughly, or swear, for the same reason. "After the counsel of the young men" a great many boys are making fools of themselves (Trumbull).

2. MAN'S WRATHING FOOLISH GOD.

Deep and unfathomable mystery! the key to all the puzzles of history, the comfort and consolation amid overwhelming evils. The wrath of man has praised Him, and will always praise Him. Sin and death and hell must do Him continual homage now, and will be led as His victims and grace His triumph. But neither now nor then will they ever be shown to have their origin in Him, or be known as anything but the contradictions of His nature (Maurice).

3. SHREKING PROVIDENCE.

God always does the best thing possible for each nation and for each individual. If they are disobedient and wicked, He cannot wish to do for them what He would if they were obedient and good. Therefore He does what is best for them as they are, and what will most tend to make them what they ought to be. This disruption of the kingdom, the worst thing for Israel had been true subjects of Jehovah, became the best thing for those who had become tainted with idolatry, proud, selfish, and luxurious, thus threatening the very existence of true religion and godliness. The origin of this separation is declared to have been a divine judgment for the idolatrous worship introduced by the foreign wives of Solomon. Had this offence remained unpunished, so contagious an example would have infected the whole mass of the people, who would have irretrievably sunk into idolatry and vice. It was, therefore, the best thing for the people, under two monarchs, appear not only as a just punishment for the crimes of Solomon, but the most probable method of preventing idolatry from spreading to the masses. The most powerful means of preserving in the two remaining tribes whatever degree of attention to the divine laws subsisted among them. It was the best thing for the people, under two monarchs, appear not only as a just punishment for the crimes of Solomon, but the most probable method of preventing idolatry from spreading to the masses. The most powerful means of preserving in the two remaining tribes whatever degree of attention to the divine laws subsisted among them. It was the best thing for the people, under two monarchs, appear not only as a just punishment for the crimes of Solomon, but the most probable method of preventing idolatry from spreading to the masses. 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## CONTENTS.

|   |      |
|---|------|
| Original Articles.  | PAGE |
| Self-Portrait.—The New Discovery of the Old Eden.—R. W. G. L. of Independent Order of Good Templars.—Notes from England.—Wm. Taylor.—Lynn District Sunday-school Convention.                                  | 197  |
| Paranormal Instruction.—Can the Negro Learn?—The Golden Chain.—Visitor's Report, etc.—Lawrence University, Wis. OUR BOOK TABLE.   | 194  |
| The Sunday-school.  |      |
| Advertisements. COMMERCIAL.   | 195  |
| Editorial.  |      |
| EDITORIAL NOTES. Wesleyan Academy.—Our New York Letter. EDITORIAL COMMENT. Personal and Miscellaneous.  | 196  |
| Church News.  |      |
| Corrections.—Church Register Notices. Money Letters, etc.—Marriages.—Advertisements.  | 197  |
| The Family.   |      |
| The Minister's Rest (poem).—The Neglected Science.—Selected Poem.—Benedictions.—Selected Poem. OUR GIRLS. Ruth Haselton's Mistake. THE LITTLE FOLK. Robin's Story (poem). FOR YOUNG AND OLD. RELIGIOUS ITEMS. | 198  |
| Obituaries.   |      |
| The Youngest Methodist Preacher, etc.—W. H. M. Society.—Advertisements.   | 199  |
| The Week.   |      |
| Church News and Reading Notices, etc. CHURCH REGISTER. Advertisements.  | 200  |

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# Zion's Herald.

WEDNESDAY, JUNE 24, 1885.

The most brilliant and successful sinner, when he reaches the margin of the grave, in summing up the results of his career, finds that he has spent his day in

"The toil  
Of dropping buckets into empty wells,  
And growing old in drawing nothing up."

Some men so use their gifts as not to edify, but to grieve the church. They even glory in their offensive idiosyncrasies, and censure those whose tastes are justly wounded by their unwisdom. To such persons Paul's statement of God's intention respecting the use of gifts for Christian work, is eminently pertinent. They are given, he says, "for the perfecting of the saints . . . for the edifying of the body of Christ."

In his "Lives of American Merchants," Mr. Freeman Hunt says that that noble merchant prince, Amos Lawrence, that "he was no speculator. . . . He had a high sense of mercantile honor, and the first condition of speculation is, that it shall place that honor in imminent peril." The truth of this latter assertion finds sad demonstrations today in the vast number of financial speculators whose soiled reputations and wrecked honor lie along the paths of commerce like the fragments of wrecked ships swept upon the seashore by tempestuous gales. God, nature, public good, and the moral sense of mankind are at war with selfish speculation, and, therefore, sooner or later, ruinous retribution overtakes the unprincipled speculator. Assuredly, mercantile honor is more precious than much ill-gotten gold.

In those sweet seasons of spiritual refreshing which come to individual believers, and at times to an entire church, one is in danger of trusting rather in God's blessings than in God himself—of depending rather on the refreshing than on the Holy Spirit from whom it proceeds. The result, if this failure to discriminate between the gift and the Giver continues, is to the believer what an unnoticed drift is to a ship. It causes him to drift unconsciously away from God, because his faith fails to lay hold upon Him. To prevent this misfortune, the believer must be sure to touch the hem of the Master's garment—to enter into such conscious fellowship with Him as to be able to say with St. John, "Truly, our fellowship is with the Father and with His Son Jesus Christ."

That sin has its pleasures, it were idle to deny. It would be a greater folly to claim that its pleasures are perennial. At best they can be enjoyed only "for a season." The keener the enjoyment they afford, the more speedily comes the disgust it begets and the self-disatisfaction which it breeds in the conscience. Yet such is the fascination of the pleasures of sin, that they ensnare while they disgust. They bind the degraded victims with the chains of tyrannical desires to their chariot wheels. Hence it has been well said that the pleasures of sin are only the devil's scaffolding to build a habit upon, and when that habit is once formed, the pleasure of the sin ceases, and the hell of bondage to a despised practice, to remorse, and to godlessness, begins in this life, only to become perpetual in a fearful hereafter. How foolish, therefore, is he who, having entered the service of Christ, permits his lukewarm affections to look with desire to those pleasures which he abandoned when he sought the Lord! How supremely wise was Moses when he refused the guilty enjoyments of the Egyptian court, and chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season!"

How natural it is for the aged and comparatively helpless to shrink with timid apprehension from possible destitution! This is a cold world, and, despite all the warmth and kindness the religion of Jesus has breathed into its heart, there is not much in it to awaken the cheerful trust of helpless age in its charities. Hence the aged poor who belong to Christ will find their escape from apprehensions of distress, not in what the world has to offer, but in Him who feeds the ravens and clothes the

grass of the fields. He has helped them. He will help them because His caring love never fails. They may soberly trust Him because He is their Father who knows their need and is pledged to provide for their wants. And this trust is no idle fancy, for, as Whit-tier sings:—  
"The steps of faith  
Fall on the seeming void, and find  
The rock beneath."

John Bunyan made a telling point in his immortal allegory when he described poor Christian starting up from his dungeon floor in Giant Despair's Castle, and exclaiming, "What a fool am I to lie in this filthy dungeon when I have a key in my bosom, that I am persuaded will open every lock in Doubting Castle!" How true is this to Christian experience! The believer, by falling into temptation, grieves the Holy Spirit, loses his faith, sinks into an abyss of gloom, grows weary of well-doing, restrains prayer, and lives a cheerless, despairing life. But the good Shepherd seeks him, and with secret whispers moves his disheartened, wandering sheep to penitence and prayer. Sudden gleams of heavenly light follow; and, wondering at his folly in so long neglecting to pray, the disciple bows again at the throne of grace; and, being freely forgiven, once more goes on his way rejoicing. How much better it is, however, never to cease praying, since prayer is comfort, and prayer is power. As the poet sings,—  
"We kneel, and all around us seems to lower;  
We rise, and all the distant and the near,  
Stands forth in sunny outline, brave and clear.  
We kneel; how weak! We rise; how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others that we are not always strong;  
That we are ever overcome with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy, and strength, and courage are  
With Thee?"

## WESLEYAN ACADEMY.

We give a prominence in this Commencement period to the annual exercises of this parent of our permanent educational system in this country. Other academic institutions had been started before the Wesleyan at Wilbraham, but had met with fatal disasters. A school had been opened in New England, at Newmarket, N. H., in 1817. Its pecuniary foundation was only about a thousand dollars; its accommodations and appointments of the humblest character; and its encouragement for an adequate endowment was so small that little opposition was made to its transferring to another locality. Rev. Willbur Fisk, a graduate of Brown University, the only liberally-educated member of the New England Conference (then embracing the six States), a young minister of marked prominence and promise at the time, a preacher of peculiar sweetness and power, and as eminent for piety as for his gracious gifts, was the one man towards whom all eyes turned as the best furnished person in the body to undertake the educational work of the church which had now become a pressing necessity. This was recognized by nearly all our people, especially by our ministers.

It is a significant fact that these very itinerants who had only enjoyed the most limited literary training, none of whom had entered an institution of higher grade than the public school, but who had accomplished the most marvelous results with the Divine aid, in building up a rapidly growing denomination in all portions of New England—these uneducated and eminently devout men were the founders of our unique academic system; had the liveliest appreciation of its importance and its indispensableness for the growth and perpetuity of the church, and made the most remarkable personal sacrifices to secure its establishment. They heartily believed that the providence of God laid this great work upon their hands and hearts.

At this moment, some of our ministers and members in North Wilbraham, where Bishop Asbury with great comfort had held a Conference, and several leading men of the town who had become members of the church (at the head of whom might be mentioned the late Hon. Abel Bliss of precious memory), fixed their eyes upon a beautiful hillside and an excellent farm in the heart of that village. Offers and pledges were made. The trustees at Newmarket consented to a translation, anticipating the death of their school, perhaps. An act of incorporation was obtained in 1824, and in the fall of the succeeding year the memorable "Old Academy" building was erected and dedicated, and the institution was formally opened, Nov. 8, 1825. Soon after, an old tavern on the opposite side of the street was purchased and fitted up for a boarding hall. These for many years formed the full suite of academic edifices. How dear they are in the recollections of hundreds of living men and women in all parts of the land! Our own memory goes freshly back to those times, although only a boy then. One of the present members of the New England Con-

ference, Rev. S. Cushing, was connected with the first graduating class under Dr. Fisk. How impossible it is to estimate the influence of that humble institution, whose whole value was less than \$10,000! What a fair progeny of academics, colleges, universities and theological seminaries have sprung from its bosom! It is well represented to-day in every portion of the Union. In its early years many students came to its halls from the South. Here Bishop Keener and scores of ministers, heretofore and now in the Methodist Church, South, obtained their preparation for college, and many of them, as well of the church at the North, their whole scholastic training. Many ministers of other denominations, drawn hither by its able faculty and its very limited expenses, and converted here by its constantly present moral power and evangelical atmosphere, preserve to this day the liveliest and most grateful recollections of its charming natural scenery, its fraternal associations, its excellent teachers, and its effective training.

ZION'S HERALD has an immediate connection with the Academy. It had been established by the heroic endeavors of a few ministers and laymen in 1823—the first Methodist newspaper in the world. Its value as a denominational and religious agency was at once recognized, and it was soon apparent that the whole church required such an official organ as the New England branch had originated. Dr. Fisk and his brethren in the Conference were struggling to raise the amount (small enough for our day, but stupendous in the poverty of the church at that time) requisite to build the academy edifice at Wilbraham. The Conference offered its paper to the Book Room at New York, and it was sold for \$500; the amount being appropriated to the aid of the trustees of the Academy. It was soon found, however, that New England must have her own paper, while she patronized the official journal. Irresponsible parties immediately started new sheets, and it became necessary to recognize a reliable corporation in the re-issue of the indispensable paper, from whose resources, as soon as available, the indebtedness to the Book Room was repaid.

The Academy made the college a necessity, and she reluctantly contributed her first great principal to its establishment and presidency in Middletown, Conn. Men have changed and died, but the institution has remained, only growing fairer and more useful as the years have passed on. What a succession of noble men have filled its highest chair—Rev. John Foster; Dr. David Patten of blessed memory; Dr. Charles Adams, still living in a beautiful old age; Dr. Robert Allen, our esteemed classmate in Middletown; Dr. Miner Raymond, now of Evanston, Ill., whom to name is to awaken a throb of warmest affection in the breasts of hundreds of men and women, in almost every State in the Union; Dr. Edward Cooke, who is constantly receiving tokens of unequalled respect and esteem from the numerous students that came under his supervision; and Dr. Geo. M. Steele, the present able and successful incumbent of the principal's chair.

The Academy never was doing better work than to-day. It has an able board of instruction. Its graduates for college hold an enviable position for their thorough preparation in our institutions for higher education; but this is not its greatest work. A large portion of its students of both sexes finish here their educational preparation for life, and this very important service it has now been rendering for over sixty years. In its English departments, its commercial classes, its natural science and chemical tuition, its art and musical training, it has bestowed invaluable opportunities for practical and professional life upon thousands of young men and women. These various departments were never so admirably arranged as to-day. The art studio and the museum of natural science are worthy of a visit, in themselves, to the institution. The class of students gathering here is of the best New England blood, while Japan, China, Mexico, and the Spanish Islands are well represented. A finer body of young gentlemen and ladies are rarely seen together than have daily collected in the chapel. The moral atmosphere here is always powerful for good, and parents can feel an assuring confidence in committing their children into the care of this venerable Academy.

The village, especially the school grounds, never looked lovelier than at the anniversaries last week. It is an earthly paradise, with as few haunts of the serpent in it as can be found on earth. The examinations, as the committee will report, were very satisfactory; the forensic exercises of the pupils admirable; the addresses of Dr. Buckley and Dr.

W. R. Clark were, of course, of the highest order; the report of Dr. Crowell of his effort to endow the Academy was full of cheering encouragement; and altogether the Wesleyan Academy starts out afresh to-day with the most encouraging prospects before her.

## OUR NEW YORK LETTER.

### THE PILGRIM.

New York had quite a grateful local sensation on Saturday, June 6, when the New England Society, through Daniel F. Appleton and Stewart L. Woodford, presented an heroic bronze statue of "The Pilgrim" to the city of New York. Mr. Appleton is entitled to the credit of first suggesting the gift about six years ago. J. Q. A. Ward is the sculptor. His work is received with every expression of appreciation. The statue, which was unveiled by Gen. Woodford, stands on a little eminence in Central Park, at the junction of the Fifth Avenue drive and Seventy-second Street. The figure, which faces the west, is nine feet high, and stands upon a pedestal of Quincy granite three feet high, designed by Hunt. It represents a Puritan of the earlier half of the seventeenth century. Dressed in the austere garb of his sect, he stands erect, and with searching, sweeping glance looks out into the distance as if expecting to discern the approach of his restless Indian foe. One arm falls at his side, and one rests on the muzzle of his old flint-lock musket. The tall, broad-brimmed Puritan hat lends additional severity to his sternly handsome features. This model Englishman of the olden time cost—at least his statue did—\$20,000. The Henry-Bonard Company of New York are responsible for putting him into this enduring shape. He certainly imparts fresh attractiveness to the unequalled Park, of which all New Yorkers are so justly proud.

About two hundred excellent singers rendered the striking hymn of Mrs. Felicia Hemans, beginning:—

"The breaking waves dashed high  
On a stern and rock-bound coast;"

George William Curtis delivered the commemorative address, the closing paragraph of which is especially worthy of preservation, and reads as follows:—

"Here in the sylvan seclusion, amid the sunshine and singing of birds, we raise the statue of the Puritan, that in this changeless form the long procession of the generations which shall follow us may see what manner of man he was to the outward eye, whose history and tradition have so often floated and traduced, but who walked undimmed the solitary heights of duty and of everlasting service to mankind. Here let him stand, the soldier of a free church calmly defying the hierarchy, the builder of a free state serenely confronting the continent which he shall settle and subdue. The unsparking lightning shall chide our unworthiness, the lofty mien exalt our littleness, the unblenching eye invigorate our weakness, and the whole poised and firmly planted form reveal the unconquerable moral energy—the master force of American civilization. So stood the sentinel on Sabbath morning, guarding the plain house of prayer while wife and child and neighbor worshiped within. So mused the Pilgrim in the rapt sunset hour on the New England shore, his soul caught up into the dazzling vision of the future, beholding the glory of the nation that should be. And so may that nation stand forever and forever, the mighty guardian of human liberty, of God-like justice, of Christ-like brotherhood."

To which let all the Methodist sons of the Pilgrim fervently respond, Amen and Amen!

### SENATOR EVARTS.

One of the most distinguished sons of New England, a whilom Bostonian, who lent additional grace and meaning to the occasion, was William M. Everts, one of the two United States senators from New York. It is always wise to withhold the meed of merited praise from a patriotic statesman until after his eloquent voice has been silenced by the icy power that benumbs us all? Praise so given is like the Irishman's insurance policy that "never does a man any good until after he's dead." Departure from the ordinary rule in these days of sordid self-seeking may surely be justified by the need of unselfish and altruistic public servants. William M. Everts needs no mention of his legal erudition, knowledge of international law, splendid statesmanship, conclusive logic, or convincing eloquence. All were signally illustrated when he demonstrated the right of Rutherford B. Hayes to the chief magistracy of the American Republic. The majority of the public is not aware that the special service then rendered was at the loss to himself of a fee of one hundred thousand dollars in the Vanderbilt will case. Nor does it know that sense of duty constrained him to accept the office of Secretary of State in the cabinet of President Hayes, at a further loss during his quadrennial term of service of a quarter of a million dollars in legal fees, and at the further

loss of one hundred thousand dollars, over and above his official salary, which he expended to maintain the dignity and efficiency of his position. True, he had the money, and was able to afford both expenditure and loss; but it is none the less to his credit that he did it with gladness, in order that he might serve his people. Disinterested, or rather unselfish, patriotism is not dead in the United States. Republican, Mugwump and Democrat seem to be about equally satisfied with his election to the National Senate, and expect that in that august body he will crown his eminently useful public life by services that, if not so brilliant as those heretofore rendered, will be equally solid and meritorious.

### PROFESSOR B. P. BOWNE.

June 8, another eminent Bostonian, in the person of Prof. Bowne, of the Boston University, instructed and delighted us by one of his exceedingly able metaphysical essays. He seems to be somewhat in danger of being physically metaphysicalized or spiritualized. But notwithstanding his lack of corporeal bulk and avoirdupois, he is certainly a very impressive speaker, and knows how to enlighten his proverbially dry topics by refreshing sallies of wit and humor. His principal competitors for the ears of his audience were the drays in the streets. The noisy contact of their wheels with the cobble pavements occasioned the loss of a good many sentences to some of his hearers, and detracted from the enjoyment of the eminently intellectual treat that he had so carefully provided from them. We are not agnostics, however, in New York. We know that it was a capital essay. Some things, as he intimated, we are not sure about. About other things we are wholly sure—and among them is the certainty that prolonged and close study of Bowne's metaphysics in this sultry weather will yield a plentiful crop of new ideas and headaches.

### FREEDOM OF WORSHIP BILL.

The bill for the legal establishment of what the New York Observer calls the idolatry of the mass in the public institutions of the State has been defeated. Not only has it been defeated, but the probability is that it has defeated the plans and efforts of sundry strong Roman Catholics to compass popular election to high offices. The Catholic Union boasts its power to effect the "political damnation" of all politicians who will not obey its mandates. Intelligent American voters don't like the dictation, and may possibly show the Catholic Union that two parties can play at that game. All the rights and privileges of American citizens are theirs, and must be assured to them; but just as great and pressing is the necessity that they shall not be allowed to take away the rights and privileges of others.

J. M. King, the popular pastor of the Park Avenue M. E. Church, and the chairman of the executive committee of the Evangelical Alliance, is the head and front of the late successful resistance to the arrogant demands of a foreign and domineering priesthood. His merits and receives the enthusiastic praise of his own and of other evangelical denominations—and particularly of the Presbyterians.

### R. WHEATLEY.

June, 1885.

### EDITORIAL COMMENT.

There are no more beautiful rural cities and large towns in the world than can be found in Massachusetts, and Springfield is in the front rank of these. This place hardly needs a cultivated park. Every year adds to its beauty. Its streets are lined and some fairly overgrown with the trees thoughtfully planted in previous years. The city is now as loaded with blossoms and as fragrant as a garden. The fragrant insects which are eating up the orchards and praying in other places upon the elms, had hardly effected any serious defacement to the magnificent trees lining everywhere the streets of the city. Our Methodist people made their church conservatories on Church Street, and filled them with grateful odors and the songs of birds. Large congregations and happy children, with a perfect atmosphere and a brilliant sun, made the day memorable. Sermons and addresses were devoted to the little men and women of the church. All the Methodist charges in Springfield seem to be in a prosperous condition, entirely relieved, or unembarrassed, by debt, with pastors after their own hearts and eminently faithful and active. A year of abundant success and Christian fruitfulness seems clearly promised. We visited personally Grace Church and State St., much to our own comfort, and heard cheering words from the others. To be a guest in the pleasant family of Dr. Rogers was, of itself, a benediction and a means of grace, while the courteous attention of Bro. Bishop left no desire ungratified.

We have read with much interest and spiritual profit the "Life of Rev. John Inskip," by Rev. Wm. McDonald, published in Boston by McDonald & Gill. We have personally known and esteemed the subject for many years. We well recollect his famous and successful appeal against the action of the Ohio Conference in the General Conference held in Boston in 1862, and the impression made by his impetuous and overwhelming argument. But our most grateful memory of him was a long residence near to him in New York city. We were familiar with the incidents attending the remarkable experience he enjoyed when a pastor in South Third Street, Brooklyn, E. D. There was no mistaking its

gracious influence upon life, temper and conversation. His presidency of the New York Preachers' Meeting was a term of remarkable spirituality, and was a lasting blessing to many of its members. Bro. Inskip was a man of powerful and readily-awakened emotions. His religious life had been filled with seasons of great exaltation. He had many times, as he believed, entered into the rest of faith, but this last baptism of entire trust and holy cleansing, which occurred during the progress of a sermon, was more thorough, profound and permanent. Its blessed results were manifest to all who had previously known him or came near to him, and they remained with him until the day of his final earthly triumph over death and the grave. There is rarely a more conspicuous triumph of grace witnessed among men than in the instance of Bro. Inskip. The life, as written by his biographer, is not rich in incidents, or marked by rare illustrations of intellectual power; the life of the subject was that of the average itinerant minister, passing from one charge to another, save that Bro. Inskip enjoyed, in almost every station, revivals of religion more or less powerful. It is the religious life and progress of this consecrated minister that gives it its peculiar value. A full history is sketched of the rise of the Association for the cultivation and spread of the grace of Christian Perfection as held by our church, of which he was president to the day of his death. This portion of the work is written with candor, without bitterness, and will stir many hearts to earnest desires for the richer blessings of the Holy Spirit. The circulation of the work will be a blessing to the church and we heartily commend it to all our readers.

Last week the Commencement anniversary opened at Wesleyan University, Middletown, Conn., with the examination of three undergraduate classes; the seniors had passed this ordeal a week before. A pleasant body of gentlemen, most of them graduates of the college, formed the corps of examination, and found their labors very agreeable. The city itself never had on a more royal garb. It was a bower of verdant and blossoming beauty. To one who only occasionally visits the city, very marked improvements meet his eye on every side. Especially about the college halls, which seemed to have been finished years ago, the march of improvement is manifest. The grounds are now superb. The removal of the building, so long occupied by the venerable wife of the first president, Dr. Fisk, permitted the opening up of the whole front grounds into one magnificent campus, and the rear of the buildings presents an equally unobstructed and attractive view. A new and elegant club house adds very much to the appearance of the suite of college halls, and with the other edifices of the same character, offers delightful home-like rooms, with wholesome boarding accommodations for a comparatively cheap rate. The trying pecuniary incidents of late in the history of the college in no wise depress the general tone of the institution. The students are not made to feel at all the pressure of them. The rich opportunities offered by the college have not been abridged. The able and generous faculty is called, for the present, to make serious sacrifices. The promise of the coming entering class is excellent. The scholarship of the institution is high, and its reputation is fully sustained by the present undergraduates. The relation of the faculty to the classes is of the most grateful character. The only shadow is the extremely delicate health of Prof. Westgate, who is heartily esteemed, and whose severe sickness calls forth the tenderest sympathy. He left last week to find a quiet and refreshing resting place in the country, at Norfolk, Conn. Many prayers will go up for his recovery. His classes will be supplied next year by an efficient substitute, giving him opportunity, if it pleases God, to recover his physical strength. Prof. Harrington, who has been visiting the scene of his former labors in Tilton, N. H., is not as strong in his physical powers as his friends could wish. No man could be more affectionately regarded by his classes, or call out more sympathy in his precarious health. The other professors seem hale and happy in their work. The present condition of the endowment fund is looked upon as temporary, largely brought about and continued by the depression in the business world. This cannot last for a great while longer. A reaction must soon follow, and we trust the first and greatly beloved University of the church will, at an early day, be placed beyond ordinary contingencies as to its working capital, and be endowed, also, with richer facilities for its broad and open field of service among the higher institutions of learning in the land.

The most sensational event of the present season in Middletown is the thorough burning down of the well-known Methodist church and lecture-room. Plain enough within, it was very neatly finished without, with a fine organ and modern accommodations. How it caught fire is an unsolved problem. How the beautiful parsonage close at its side was saved, is almost equally remarkable. Its insurance will not cover the loss, but will make a good beginning toward a new edifice. The work of rebuilding will be commenced at once. The church feels the loss, but is not discouraged. A better edifice will soon rise upon the old foundations.

The service of religious services on Sunday and of the Commencement week, will be given in our next paper by an expert hand.

Personal and Miscellaneous.

Bishop R. S. Foster and Dr. Mark Trafton left for Montreal on Saturday, the 20th, expecting to be absent about a week.

Fine portraits of Hon. James Russell Lowell and the late Rev. Dr. Daniel D. Whedon appear in the last *Herald's* Weekly.

Rev. J. W. E. Bowen, late graduate from the Boston University School of Theology, has been appointed pastor of the St. John M. E. Church, Newark, N. J. His address for the present is 178 Academy St., corner of Summit.

Last Tuesday Gen. Grant was removed from his home in New York city to the Draxley cottage on Mt. McGregor, near Saratoga. The journey was quite fatiguing, but he is now beginning to reap the benefit of the change and is cheerful and contented.

A correspondent of the *Christian Register* plaintively asks the ladies why they must "fan, fan, fan?" and tells them to remember that "we who sit in front of you have neither bonnets nor back hair." There is certainly some reason in the "sufferer's" complaint. The incessant swishing of the fan all through the service is quite unnecessary, even on the most torrid day in midsummer.

The graduating class of the present year at Wesleyan Academy, Wilbraham, had prepared and printed, in a very neat pamphlet, an interesting history of the institution, with biographical sketches of its faculty, and of the members of the class. It also gives full sketches of the two leading literary societies, gathering up the names of many of their former members now filling conspicuous positions in the church and in society. The pamphlet contains, also, an amusing and

witty prophecy of the probable future of the class of 1885. It is a very creditable and readable document. We shall hand our copy to the Methodist Historical Society.

The venerable father of Rev. Dr. J. O. Knowles, Bro. Hanson L. Knowles, died peacefully of old age at the home of his son in Natick, aged 78. He has been a member of the Methodist Church for over a half century. In former years he was an official member of old Needham circuit, in the limits of which he now ends his course. An obituary will appear hereafter.

The Baldwin University (Boro., O.), at its Commencement, June 18, conferred the honorary degree of Doctor of Divinity upon Rev. Henry Baker, of the Baltimore Conference, stationed at Piedmont, West Virginia. Dr. Baker is an alumnus of the Wesleyan University of Middletown, Conn., and a son of the late Rev. Chas. Baker, of the New England and Maine Conferences.

Rev. Dr. Studley writes from Lockport, N. Y.:—  
"I have just returned from the closing exercises of the old Wesleyan Wesleyan Seminary at Lima, where I was called to serve as a committee to distribute prizes for meritorious writing and speaking. There were eight young men on the list, and they were all above the average of speakers on such occasions. The first prize was taken by a young negro from Maryland. He was found some three or four years ago in a barber's shop of western New York, and advised to go to school, assistance being offered him if he would go. He declined all assistance, went to Lima, opened a school, and has not only paid his way through his college preparatory course with his own hands, but has secured the universal good-will of the citizens of Lima for his skill as a barber, and for his moral uprightness and signal ability as a student. He was so far first in the list of speakers that the committee had no difficulty about deciding who should have the leading prize. He goes from Lima to a school in the South, where he intends to continue his studies, and will be a credit to the study he has started, he will make his mark in the future somewhere."

To any one seeking quiet and cheap country board for a few months, it can be found at Southville, Mass., on the farm owned by Rev. John Parker, of New York. It is occupied, during the summer, by Mrs. Parker, who will receive a few boarders into the family at \$1 per day, supplying horse and carriage for their use. The farm, which is an excellent one, is for sale at a very reasonable price.

Rev. Geo. Hughes, editor of the *Guides Holiness*, New York, has announced his purpose to write a history of the great revival of Bible holiness, which is the "specialty of the century." The work will be wide in its scope, surveying the field as respects the several branches of the evangelical church, and the mission fields abroad. He will be aided by Rev. J. H. Stoughton, D. D., the children of the General Holiness Assembly at Chicago, by resolution, endorsed the proposed work.

No more useful periodical to nourish the root principle of character, is published than *Divine Life*. Being kept free from speculation and controversy, and filled with stimulating spiritual thought, it becomes an unalloyed blessing and deserves the popularity it has acquired.

Our correspondent, the cultivated principal of Ward Academy, Ward, Del. Co., Pa. B. F. Leggett, A. M., Ph. D., writes, June 18:—

"Your valued correspondent, Dr. G. G. Bush, who is now returning from the South, in greatly improved health, was with us last evening and gave, by invitation, a lecture under the auspices of Ward Academy. He was greeted by a full house, and we have seen a more thoroughly interested audience than the one which followed him intensify for more than an hour while he gave his eloquent and graphic descriptions of his experiences in oriental lands. This intelligent community appreciates a fine lecture, and Dr. Bush was always sure of a good audience here. We have just closed a very successful school year."

The *Quiver* for July has an interesting paper entitled, "Sunday Thoughts in Rome," by Rev. J. Stoughton, D. D. The serial stories are continued. "Dolly's Fault," showing how the little one was taught to be unselfish, is a pretty story for the children of the family. Rev. W. M. Johnston has a good paper upon "The World and Church." The Scripture lesson is, "The Children of the Bible." Edward Garretts tells the story of "Tom Dickson's Wooden Leg." Dr. Smith, Dean of Canterbury, has an excellent paper upon the "Revised Old Testament." This number is both entertaining and instructive.

The friends of national education will rejoice with the Republicans of New Hampshire in the return of the Senator for that State, Senator Blair. We trust he will be able to secure the passage through Congress of his bill in aid of public instruction which he has advocated with so much ability and perseverance. The friends of the temperance reform will join with equal satisfaction in these congratulations. His large vote must have been a surprise to his most sanguine supporters. It evidently expressed the will of the people of the State.

At last the great statue of Liberty has reached the city of New York, and has been received in the presence of the officers of the ship which brought it, with notable and characteristic public ceremony. Subscribers for the completion of the base have come in rapidly of late in small sums, but more is required. We hope the wealthy men of New York will assume the remaining sum and end the somewhat humiliating national beggary.

One of the most interesting social events of last week was the return of Hon. James Russell Lowell, although the intended reception in the harbor by a party of literary friends was prevented by a "failure of the steamers" to arrive until very early the next day after she was expected. He comes full of honor to meet a very heavy welcome at home. His ultimate position here is not announced, although there are whispers in the air. He remains for the present with his daughter, Mrs. Burnett, in the country.

Mrs. Roberts, widow of the late President Roberts, the first who held the office in Liberia, has been making a short visit with the family of C. P. Clark, esq., in Newton Centre. She is a cultivated lady, of fine presence, born in Virginia, with a strain of the blood of Pocahontas in her veins, as well as African. She made a pleasant address upon Liberia, as an audience gathered in the Methodist church last Tuesday evening. She speaks very appreciatively of the character and work of Miss Sharp in Monrovia.

Chaplain W. O. Holway, U. S. N., writing from Japan to the Methodist Association in regard to the departure of Rev. C. S. Long and family from Nagasaki for the United States, says:—  
"The church will have already learned that Bro. Long was compelled to relinquish his work by reason of ill health, and that he decided to do so upon the urgent advice of his medical friends. It is a pity that the prostration which follows over-work, and probably that sapping of nervous energy due to climatic causes of which foreign students in Japan have so much reason to complain. A



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clerk.

Dr. J. O.  
Knowles, died  
at his home of a  
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in the limits of  
an obituary.

area, O.), at his  
home, he died  
at the age of 80.  
He was a member  
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him to go to his  
home, and he was  
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two years' absence and entire rest will, it is  
believed, restore him to sound health, and  
his beloved and important field. Japan can  
afford to spare so useful a laborer, and one  
so dear to the hearts of the people here, as  
Bro. Long. Cruising up and down the coast  
during the past year, the ship to which I am  
attached, and made frequent stops at Nagasaki.  
Feeling a warm interest in missionary  
enterprise, I have made myself familiar with  
the scope and details of Bro. L.'s extended  
work. Of that work he has no reason to feel  
proud. The five years of his spiritual  
husbandry have been fruitful ones. Shortly  
after his return home was decided on, both  
he and Sister L. were attacked with what is  
known here as 'Jaundice' sore-eyes, a pain-  
ful and often dangerous malady, requiring  
them to spend several days in a darkened  
room. While thus confined a Japanese con-  
vert arrived who had traveled a hundred miles  
to be baptized by his beloved presiding elder  
before his departure. Bro. L. of course could  
not see to read the ritual, but the candidate  
was brought to his bedside, and kneeling  
before the sacred rite under circum-  
stances of solemnity which he will not soon  
forget. Another convert, a Samuray, came a  
long distance to bring, as a parting gift, the  
family sword, a choice heirloom, which  
nearly but a most affectionate regard for  
Bro. L. would have led him to part with.  
Many other presents were received, and also  
of the highest and most complimentary nature,  
written in large characters, and designed to  
be hung up like wall maps.

It may be pleasant to know that Boston  
University is extending its influence in all  
directions. One of its recent graduates, W. K.  
Bouton, C. B. M. D., has just received an ap-  
pointment as superintendent of the Homeo-  
pathic Hospital at Melbourne, Australia.  
The Doctor is a young man who has worked  
his own way in life; he is to leave for his dis-  
tant post of duty in August.

#### CORRECTIONS.

By an oversight on my part, an error  
appears in the stewards' report. The  
name of Widow Strout does not appear.  
The \$26 paid by C. B. Besse belongs to the  
Preachers' Aid Society, and should  
not have appeared in the stewards' re-  
port. The balance in the hands of the  
stewards is \$38.38, and not \$91.85.

J. W. DAY,

Chairman of Board of Stewards.

In the East Maine Conference Min-  
utes several mistakes appear in the  
tables, as usual. The items are all cor-  
rect as far as I know, but some of the  
footings look as if they had been struck  
with lightning, or at least they should be;  
and as some of the brethren have been  
thundering, I will lighten. In  
Schedule No. 1, Bucksport district, the  
funding under "Ministerial Support,"  
for preachers, etc., should be \$17,091,  
and not \$13,205. In same table under  
"Education," the amount should be  
\$612 instead of \$410. Bangor district,  
Schedule No. 2, pastor's receipts should  
be \$17,017, and not \$13,947. Same table  
and item on Rockland district the  
amount is \$17,524, and not \$18,024, and  
the deficiency \$100 less than is given.

B. C. WENTWORTH,

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bountiful collation. An interesting ac-  
count of the work in China was given by  
Rev. Dr. Baldwin, and of the work in  
India by Rev. L. K. Hoskins and wife.  
Mrs. Dr. Butler was very cordially wel-  
comed by her many friends. Contribu-  
tions to the funds of the society were  
collected by young ladies in the even-  
ing. A great impulse was given to the  
missionary zeal in the hearts of all who  
were present.

Lynn, Boston St. — On the first Sun-  
day of June five joined on probation  
and four were received into full mem-  
bership. A number of persons have ex-  
pressed a desire for conversions in the  
meetings of late.

Salem, Wesley Chapel. — Within the  
last two weeks eight persons have been  
baptized, fourteen received into full  
membership, with eight seekers at the  
altar.

Lowell, Central. — Children's Day  
Bro. Packard delivered an address to  
the young people in the morning, and  
baptized ten children. An excellent con-  
cert was given in the evening.

Highlands. — The floral decorations  
were of great beauty. A large floral  
ship was christened "Education." Rev.  
W. H. Meredith discoursed on "The  
Model Boy," taking his text from Luke  
2: 43 (R. V.). An excellent concert  
was given in the evening. Educational  
collections were taken.

South Framingham. — Children's Day  
is described as a "red-letter day." Twenty-four children were received on  
probation at the morning service, and  
organized into a church class to be  
called the "Earnest Workers." The  
subject of the pastor's address was  
"The Two Ways." A large contribution  
was made to the Children's Fund.

The opening service in the South  
Framingham building at Lakeview  
camp-ground was held on Sabbath after-  
noon, June 13, a large audience being  
present. Rev. Wm. Full preached the  
sermon from Ex. 25: 8. After the ser-  
vice, a Lakeview Sunday-school was or-  
ganized, with Mr. Bareille as superin-  
tendent, and Mrs. McMillan as secre-  
tary and treasurer. Services will also  
be held on Sunday and Thursday eve-  
nings. The South Framingham building,  
now nearly completed, is one of the  
handsomest and most commodious on  
the ground, and reflects much credit on  
the enterprise and perseverance of the  
ladies of the M. E. society.

Worcester. — The S. S. Union held its  
annual meeting in Coral St. Church.  
Cyrus Spaulding, of Webster, was pres-  
ident. The address of welcome was by  
Rev. Chas. Young. The subjects dis-  
cussed were: "Errors of Pastors in  
their Relation to Sunday-schools," by  
Geo. M. Tewksbury, of Westboro, R. V.  
Geo. Whitaker and I. G. Blake of  
Worcester, and C. C. Corbin, of Web-  
ster. "The Errors of Superintendents,"  
were considered by Rev. L. W. Staples,  
of Webster, and James L. Harrington,  
of Lunenburg. "The Errors of Teachers  
and Bible Classes," and "How to Secure  
Attendance of Children upon the  
Preaching Services," were also con-  
sidered. Mr. Constock, of New York,  
spoke on "Traps for the Young."

Children's Day was duly observed in  
all of our churches in Worcester.

Springfield. — "Children's Day" was  
very fittingly observed by the Methodist  
churches of Springfield. Elaborate and  
very beautiful floral decorations trans-  
formed the edifices into flower gardens.  
To the children and their parents and  
friends the anniversary was one of un-  
usual interest. Dr. Bradford K. Peirce  
spent the day with Grace Church. He  
preached in the morning, with his usual  
felicity, a sermon to the children who  
were grouped in front of him. Dr. Rogers,  
Rev. Messrs. Skene and Simons  
preached appropriate sermons at their  
respective churches. The first two, by  
the way, have already captured their  
people, having entered on their new  
fields with promise of fine success. The  
day closed with Children's Day concerts  
in the several churches. Dr. Peirce mak-  
ing a pleasant address in the State St.  
Church.

Grace Church. — The pastor, Rev. T.  
W. Bishop, received nine into church  
relations at the last communion, five of  
them being young men, all of them  
members of the pastor's young men's  
class. This class has reached a mem-  
bership in seven months of 97 members,  
and is steadily growing, most of the  
young men being previously connected  
with no school. Five other churches in  
the city have organized similar classes  
since this one was started.

West Springfield. — Rev. G. A. Viets  
is pastor. An encouraging condition of  
things is reported. Four have been re-  
ceived by letter, and two on probation.

Hubbardston. — A beautiful soldiers'  
monument was dedicated, June 17. Eli-  
quainted services were delivered by  
Rev. Wm. Silverthorne and Hon. W. W.  
Rice, of Worcester.

Spanish. — An unusually interesting  
Children's Day service was held. The  
concert in the evening was one of the  
best ever given in the church. They re-  
port an average attendance of 224 in  
the Sunday-school.

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gain of 117 during the year. Congress-  
man N. Dingley, being called upon, dis-  
cussed the question of reaching the  
masses, in which he took occasion to  
commend the earnest work of the Salva-  
tion Army.

The Augusta District Preachers'  
Meeting held its first session for the  
present Conference year at Phillips.  
About twenty preachers were present.  
Faith cures were quite thoroughly ven-  
ilated by the brethren, Bro. Andrews  
relating a marked case of healing and  
salvation of his own little girl. Able  
sermons were preached by Bros. Bradley  
and Andrews.

Children's Day was observed for the  
first time in the history of the Methodist  
church in Ogunquit last Sabbath, June  
14. The beautiful decorations were ar-  
ranged by skillful hands, and the effect  
was most delightful. A variety of birds  
were present to unite their voices in the  
songs of praise. The pastor, Rev. J. H.  
Snow, preached a sermon appropriate to  
the occasion, to which the children list-  
ened with close attention. The concert  
by the Sunday-school in the evening  
drew a crowded house. Throughout the  
day was one of rare interest, and gave a  
new impulse to the work on this charge.

Rev. W. M. Sterling, of Waterville,  
baptized four persons last Sabbath, and  
received six into the church. The work  
opens most hopefully at Waterville, and  
the people feel that they have the man  
they need. As a preacher and brother  
the people are delighted with Brother  
Sterling.

The children's services at Augusta  
last Sabbath were especially interesting.  
The decorations were very fine, and  
Pastor Bradley made plety, under the  
figure of a tree, appear a delight to the  
children. The pastor's infant was bap-  
tized by Rev. C. Fuller. At the concert  
in the evening addresses were made by  
Rev. Bros. Bradley, S. Allen and C.  
Fuller.

The Salvation Army will hold a ten  
days' meeting at Old Orchard, July 18-  
27, at which their ablest leaders will be  
present. The National Holiness meet-  
ing, under the direction of Wm. McDon-  
ald or Dr. Watson, will be held August  
11-17, which will be followed by the dis-  
trict meeting, August 17-22, under the  
direction of Presiding Elder Jones.  
Rev. D. B. Randall is residing on the  
grounds, and will be glad to give infor-  
mation on any questions pertaining to  
the meetings. The local committee are  
preparing the grounds to be in readiness  
for the reunion of the Chaplains next  
week.

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## The Family.

### THE MARINERS' REST.

BY LUCIE C. HAGBER.

On the shores of a certain island,  
At peace on the ocean's breast,  
Is a place that they call Snug Harbor,  
And a home called the Mariners' Rest.

Far away on the turbulent billows  
The sailor thinks of his calm;  
In his dreams the glad vision soothes him,  
Like the notes of the dead mother's psalm.

When his voyaging days are over,  
And age, want, or sickness come,  
In Snug Harbor he anchors,  
In the peace of the Mariners' Home.

One who loved the poor, weary sailors  
Who roam o'er the treacherous main,  
Made this home in the quiet harbor  
For their refuge in sorrow and pain.

Far beyond the western twilight,  
Beyond all the clouds of gold,  
Lies a land where no storm winds enter,  
The inhabitants never grow old.

Through its pastures and blooming meadows,  
The River of Life flows free,  
And the Lord, in His love, has made it,  
And has pardoned for you and me.

O'er the waves of life's fateful ocean  
That ceaselessly roar and roar,  
May He bring our frail bark to anchor  
Over there on that beautiful shore!

### THE NEGLECTED SCIENCE.

BY MISS L. M. BUTTERFIELD.

(Delivered at late Commencement of Boston University.)

Education has become a science. Yet with the wealth, talent and wisdom of the country at its service, it has failed to solve the hardest problems, to meet the greatest needs. Pythagoras said, "Harmony in all things is the aim of education;" but while the educators of the present day profess a similar aim, many are one-sided in their efforts to reach it. Harmony is not the constant sounding of one note, however musical that note may be. It is the perfect union of several notes. Harmony in education is not attained by the stimulation of one power to the exclusion of all others, but by the symmetrical development of all.

Modern educators have legislated for the brain alone. An occasional enactment has been passed for the body, but the rights of the body were not recognized till educators saw that students were taking a post-graduate course in the cemetery and insane asylum.

But what laws have been passed for the heart?

Denn Stanley, on his late visit to America, said, "The real destiny of man depends not upon his intellectual or material progress, but upon what he loves, what he admires and what he hates." What are the ideals held up in the public schools to-day? "We educate our children for examinations," says one, "not for life." They are schooled in the three R's and kindred sciences, but not in righteousness. Experience has proved that the mind may be highly developed and the heart remain desperately wicked. But divine wisdom has said, "Keep thy heart with all wisdom, for out of it are the issues of life." The scholar's brain is disciplined that his thinking may be logical, his hand is trained that he may be able to earn his living; but the heart, from which are the issues of life, is left to chance for its instruction.

But the practical educator says, "We have no time in the public schools for heart culture. It is the province of the home and the church to care for the conscience." That means, give the child five days for intellectual growth, and on Sunday make him grow enough morally to preserve the harmony. If we could commit the head and body of the child to the school-teacher, and keep his conscience at home, this practical argument might be worthy of some consideration. "You send your boy to the Latin school," says Emerson, "but much of his tuition comes on his way to school from the shop windows." The flashy, demoralizing literature that meets almost every pupil is instilling a code of morals which requires the wisest and most devoted teacher to correct. Arnold of Rugby, in his character and his work, is a shining example of how moral instruction may be combined with intellectual. Like Arnold, let the teacher see the soul in the child and devote himself to soul-training.

The "bread and butter" sciences are always pressing in their demands, nor are they in danger of receiving neglect at the hands of this mercenary age; but the decree has gone forth, "Man shall not live by bread alone;" and he that feeds on bread alone, will find that he has starved his soul and has not lived at all.

But what are the most urgent practical needs of to-day? What are the laws of trade? Honesty, truth, justice. When these are disregarded, confidence is lost, capital trembles, and seeks a more honest clime. What means this universal demand for civil service reform? Because, as Lowell says,—

"Of public scandal, private fraud,  
Crime flapping scold free while the mob applaud,  
Office made vile to bribe unworthiness,  
And all the wholesome mess,—  
The land of broken promise serves of late  
To teach the Old World how to want."

It is well for the boy to know the exact height of Mount Popocatepetl; but it is of vital importance for him to know that his neighbor has rights as well as himself. It may be of advantage to him to understand Boyle's law; but it is of supreme moment that he should understand the eighth commandment so that he will never mistake his employer's money for his own. He may be interested in learning all the rules for computing partial payments, but it is absolutely essential that he should learn to pay all his debts. The need of moral education is admitted by all. And yet the State hesitates to include it in the curriculum of the public schools.

The best education his age can furnish, the perfect training of body, mind and heart, is the birthright of every child; yet in how many cases is the birthright stolen, and a mess of technical potage left in its place! Thousands of children receive all their moral training from the public school and the street. Is the State justified in excluding the soul, the immortal man, from instruction while it enforces the truant laws upon the rest of the man? In our democratic nation the children are taught that every man is a king; but are they as earnestly taught that the title of kingship is vested in what they are; that it depends not upon position or wealth, but upon noble character?

With the increase of courses of study degrees have so multiplied that proficiency in almost every department of intellectual work is recognized; but where is the degree for moral attainment? We are all receiving a degree in character, but it is conferred by One who searches the heart. The obligation of the Roman dictator to take care lest the republic suffer harm, rests with peculiar weight upon the educators of the present day. Let them take care lest those entrusted to their charge fail to receive this degree of all degrees.

### THROUGH STORM TO CALM.

No sun shines forth upon the way  
That I must tread alone to-day;  
The clouds are dark, the winds are drear,  
I take the steps in pain and fear;  
I know not which is wrong or right,  
Lord, come to me, and give me light!

The storm in fury sweeps the sea,  
And asks wherein my treasures be;  
I fear will come to me no more,  
And bid the wild waves beat the shore;  
Oh, God, the help of all distressed,  
Come Thou to me, and give me rest!

Once was no need to call for Thee,  
For my grasp kept Thee close to me;  
But life was full, and love grew cold,  
I had so many things to hold,  
I think I must have lost Thy hand;  
Oh, God, forgive, and near me stand!

And yet Thy mercy is so great  
I cannot deem me desolate;  
Into my sad heart I will take  
Thy promise never to forsake;  
Perhaps I am not far from Thee,  
Oh, manifest Thyself to me!

It is a time of dread and stress,  
But why should I be comfortless?  
I am not worthy of Thy grace,  
But yet Thy children all have space  
Within Thy heart; and even I  
May hope and trust and find Thee nigh.

Not my deserts, but Thy great love  
The measure of my faith shall prove;  
And Thy forgiveness and good will  
My soul with deep delight shall fill;  
I do not fear what shall befall,  
Now that I walk and talk with Thee.

How could I think the storm was strong?  
The air is full of peace and song;  
There is no darkness on my way,  
And never fairer was the day;  
For Thou art with me, and my psalm  
Is full of thankful joy and calm.

MARIANNE FARNINGHAM, in *Christian World*.

### REMINISCENCES.

BY REV. N. D. GEORGE.

(Continued.)

BUCKSPORT.

In writing of Orrington, I named Rev. O. H. Jasper as being with me, and "my wife and I" have often spoken of those highly-esteemed young men, Jasper and Allen, who were in our family more than forty years ago, one in Orrington, and the other in Bucksport. We have marked with some pleasure the following in their history. They each became "the husband of one wife," being in harmony with apostolic teaching. They both took honorable rank in the conferences to which they belong, occupying some of the most responsible stations, and when the colleges a few years since showered down titles so profusely upon those deemed worthy, they each received the title of Doctor of Divinity, and furthermore both became presiding elders in the church, and one of them—Bro. Allen—attained to the presidency of a college. Not a bad record!

During my second year in Bucksport the most of my work was written, entitled, "An Examination of Universalism, embracing its Rise and Progress, and the Means of its Propagation." The design of the book was to expose the historical falsehoods, so common in the order, and also to show the low and dishonest methods resorted to in the propagation of Universalism by its representative men. The historical part required some labor, but as for the exposure of the means of propagation, enough was found ready for use in the six hundred copies of the *Universalist Trumpet* and *Gospel Banners* in my possession; and with a liberal use of this matter, it excited no wonder that Mr. Whittemore of the *Trumpet* should have said in his paper that the book was "in bad taste." It was the first book that George C. Rand, formerly of the large and well-known firm of Rand & Avery in Boston, ever printed. The story is told in the last time I ever saw him, and the good brother added, "I think I must credit you with starting me up in the book printing business." It was this book that Father Taylor advertised in the *Broadfield St. Church*, when the New England Conference was in session. An account of this is found in the "Life of Father Taylor," by Rev. Gilbert Haven, afterward Bishop, as follows: Speaking of Father Taylor, Mr. Haven says: "He sometimes went to the verge of propriety under the temptation of wit, as, for instance, when Rev. N. D. George had written his excellent work on Universalism, he wished Father Taylor to introduce it to the New England Conference. He did so, and after eulogizing the work, he held the book up which he had in his hands, and said, 'Here it is, brethren, Universalism, by George!'" The church was full of people, and this, together with the peculiar manner of Father Taylor, gave the author some notoriety. It is a mistake, however, that I "wished Father Taylor to introduce it." I had never spoken to him about it, and did not know that he had a copy till he arose and held it aloft. The notice was wholly unsolicited by me. It gave it, however, great publicity, and aided much in the sale of the work.

Dr. Pond, of the Bangor Theological Seminary, stated that he had read the book with great interest, considered it a very valuable exposure, and thanked me for writing it, but thought a mistake was made in the title; that it should have been entitled, "The Universalists' Looking Glass," for in it they might see themselves as others see them.

Near the close of my services in Bucksport, June 16, 1844, I exchanged with that good man, Rev. Asa Green, of Southern Bay, Penobscot. Having some notoriety, if not popularity, there by reason of services in another part of the town, and also in Castine, not far off, by lectures on temperance and Universalism in both places, the brethren concluded that more would assemble than could be accommodated in a school-house, and therefore a larger place was desirable. A man was building a house, it being boarded, shingled, and a floor laid. Without partitions, made a large room. Stairs were put under in the cellar to support the timbers, and rough seats were constructed, making quite a church for the occasion. It was a pleasant June day, and a large number came to hear the Word, the house being filled and some outside. The joiner's bench was placed in one end of the house, and the preacher stood behind it, using it as a pulpit. All things passed off pleasantly in the morning.

There was a club of Universalists in the place, a man by the name of Grindle being the leader. This company of disciples, it was stated, met in a neighboring dwelling-house to read Universalist books, and by other means to strengthen each other in the doctrine that the ripest scoundrel has nothing to fear, but everything to hope, in the future life, as much so as the most devoted Christian; yes, more to hope, inasmuch as it was affirmed by Universalism that the wicked man is more wretched here, and will fare just as well in the future, as the resurrection would put all men upon a level, there being "no partialism in heaven." Such was Universalism before "old facts" were abandoned by the order, but the new are equally weak. In the afternoon Mr. Grindle and his followers were in the Methodist congregation. On leaving the place of worship at noon, the timbers, pressed down by great weight, started up, and the temporary studs placed under to support them fell, but no one anticipated such a thing. The house in the afternoon was crowded, and among the occupants that entered the trap was the club of Universalists, a part of them being seated in the centre of the room. There were, perhaps, a dozen of them, and easily distinguished by their stanic looks and conduct. By the request of a brother at noon, I preached from Eccl. 8: 11: "Because sentence against an evil work is not executed speedily," etc. It was shown that this text is antagonistic to Universalism, which asserts that sentence against an evil work is speedily executed; that, "as quick as thunder follows the lightning's flash, so quick does punishment follow crime;" and that the idea of full and immediate punishment for sin gives no place for mercy and long-suffering in the divine administration; and while doing this, crash went the timbers beneath, and perhaps one-half the assembly were precipitated into the cellar, a distance of about nine feet. Where the speaker stood the timbers remained firm, and of course I was unharmed. Men, women and children all went down together, and it seemed as if some must have been killed, or some bones broken at least. It was, as may be imagined, a time of intense excitement and fright—children crying, women screaming, and all scrambling to get out, bonnets knocked askew and jammed into queer shapes (women wore bonnets then), clothes torn, and some blood made its appearance from scratches. A part of the Universalist club were in the centre, some of whom were frightened, if not bruised. It was a relief to know, after all were extricated, that none were seriously injured. It was stated that one young woman standing not far from the speaker, in her fright jumped out of the window down on to the rocks and was injured badly. If she had remained in her place, she would have been unharmed. It was stated that one of the leading Universalists, while creeping out of the cellar, was heard to say that the break-down was a judgment from God, as the speaker had a lie upon his lips when it occurred.

After the excitement had subsided, there being but little personal injury from the unceremonious visit to the cellar, the people called for the rest of the sermon, and were told that if they would arrange for the seating of the aged ladies in the shade in the front of the house, I would stand in the door and finish the discourse. This I did, but not without several interruptions by the Universalist leader. This called for an appeal to the assembly relative to the influence of Universalism upon its votaries. "You see," said I, "the spirit of these men; and when was it known in all this region that Baptists, Congregationalists or Methodists ever invaded the rights of Universalists by entering their meetings, elbowing each other, and contradicting one of their ministers? Where is the superior love of which they boast so much? Have these men the spirit of Christ, or the spirit of Satan? And then see what strange ideas they must entertain both of God's justice and mercy. One has just said that the break-down was a judgment from God, for the speaker had a lie upon his lips when it occurred. But certainly it was not a judgment upon the speaker, as he remained in his place unharmed. If a judgment at all, it was upon those who went down, and Universalists were among them. So God punished them for my sins! This is a very fair sample of the correctness of their theological views in general." After these remarks I was permitted to finish the sermon without further interruption.

On leaving Bucksport, I was appointed to Gardiner, and after an absence of ten years, I was again stationed in Bucksport, and found it very pleasant to fall into the hands of old friends. The East Maine Conference Seminary, of which I was a trustee, had gone into operation there, affording three of my children some of its advantages. This was my last appointment in Maine after twenty years of service there—two as a local and eighteen as an itinerant preacher. In 1884 I was transferred to the New England Conference, and stationed in Lynn. I have precious memories, not only of persons and events in Bucksport, but in many other places in Maine.

A peculiar case in Bucksport occurs to me just now. A widowed lady, Mrs. Lydia Haskell, a member of the church, in feeble health, deeply pious, a woman of more than ordinary intellectual power and culture, and so thoroughly understanding Christian doctrine as to be able to conduct a sharply written controversy with a Universalist minister, as writings furnished me by her show, was under the conviction that she must receive the sacrament of the Lord's Supper every week, and if it was not received thus, such was the physical effect, that she would be down sick. She seemed to be deeply humbled, and felt that it was a great cross to require so much labor of her pastor. I cheerfully repaired to the house of this good woman every Sunday at the close of the afternoon services, the elements always being in readiness prepared by Willabe, her dutiful son, a lad of about fifteen years. She had two sons, who took a very tender care of her, and the one I have named, if rightly informed, has attained to the position of professor, or teacher of mathematics in Yale College. The case of this excellent woman was peculiar. Who can explain it? We will turn it over to our brethren of the faith cure. Yet it is known that soul and body in our present mode of existence have a wonderful reciprocal influence. Take a fact in the experience of some Christians. It is class or prayer-meeting night. Jaded down by the cares and labors of the day, some are ready to excuse themselves from attending. But taking a second and better thought, they resolve to go, and who has not, at times, by overcoming this sluggish feeling, found the physical man invigorated by the blessing his soul has received in meeting with his Christian brethren on such occasions?

I will write of Castine in my next.

### THE BEST.

"I'm tired of making the best of things,"  
She said with a little sigh—  
"Of smooching the hard, rough places,  
And straightening things awry;  
Of taking the snarled and broken ends  
Of many a worry and pain,  
And trying to make from the tangled threads  
A beautiful, even skein."

"I wish just once, for a little while  
I could stop the struggle and strife,  
And have for my own, a great broad piece  
From the very best of life—  
"A piece all fresh and beautiful,  
Not saddened like the rest,  
That I need not make, because it was,  
Already, the very best."

"Just once I would feel it through and through  
With all the joy it brings,  
And then more willingly I'd go back  
To make the best of things."

We thought of her words as we folded  
Her patient hands in their rest,  
And said in low, broken voices  
"Dear heart, she has found the best!"  
Bessie Chandler.

### Our Girls.

#### RUTH HAZELTON'S MISTAKE.

BY KATE SUMNER GATES.

CHAPTER II.

"It isn't so bad here, after all, is it, Ruth?" said Tom, as he stepped for a moment in the front doorway of their new home, he and Ruth having come down a few days in advance of the rest of the family. "Maybe we shall like here first-rate, after we get used to it and acquainted some. I noticed two or three real pretty places just below here."

Ruth's only answer was a contemptuous toss of her head; she had come to Quinpolet because she must, but she was no more reconciled than at first; in fact, she was more than ever determined not to be reconciled.

She knew it was a mistake; it could not be anything but unjust to make them leave their home, she thought to herself over and over again. There was no one worth liking in Quinpolet, she knew, and she would not like them if there was. She had been willing and anxious to work there in Chester; she had planned to do a great deal of good; she had taken her class of boys in Sunday-school, she was secretary of the sewing society, and had been first and foremost in forming the Lookout Club; everybody was saying how zealous and active she was, and how much good she was doing.

To think that she should have had to leave it all, and come down into this wilderness! What was the use of trying to do anything? She did not believe that she would any more; she would not here, anyway.

Now you must know Ruth did not say all this; she only thought it. Had she really put it into words, I am quite sure that she would have been shocked at herself, but she kept thinking it over and over.

Tom put his father's easy-chair over by the south window, and pushed the lounge into place before he spoke again.

"I say, Ruth," he said then, "couldn't you make a virtue of necessity, and be a little more reconciled to this move of ours? I know it was rather tough for you to have to leave Chester; I even found it a little melancholy myself; but it is hard on father and mother too, you know, and it makes it harder to have you feel so uncomfortable about it. Couldn't you cheer up a bit before they get here? What is that famous club motto of yours? Couldn't you 'Lend a Hand' now in supporting the spirits of the family?"

Now Ruth knew that Tom was right, and that she was wrong, but she was

not ready to admit it; furthermore, she considered herself a very ill-treated individual just now, and stood ready to resent anything but commiseration, consequently she replied to Tom in a very haughty manner.

"When I wish for your advice I will ask for it, but I hardly consider you competent to tell me what to do."

"I am very well aware that I do not make any professions of being good, and that you do, but I hope to goodness that I don't make everybody as uncomfortable as you have us for the last few weeks," replied Tom, as he shut the door with a bang, and went off to the barn.

As for Ruth, she simply considered that she was meeting with trials and persecutions on all sides.

"I guess I stepped in it," said Tom to himself. "If it wasn't for mother, I'd let her slide, but I do hate to have her worried so."

Accordingly, the next morning, as he was starting for the depot, he made one more attempt.

"You will cheer up a little for mother's sake, won't you, sis?" he said persuasively.

"Will you attend to your own affairs, Tom Hazelton, and let me alone?" was Ruth's reply.

"Yes, ma'am!" responded Tom. "I will; and hereafter you will please to attend strictly to yours, and let me alone. Don't you ever open your mouth to me again about being a Christian, for if you are one, I wouldn't be for anything."

And Tom was off with another bang of the door.

This time Ruth sat right down where she was and cried, she was so very miserable. Tom was very, very dear to her, and she had been sincerely anxious for him to accept of Christ for his Saviour and Master; and to feel that instead of leading him to make such a decision, she was a stumbling-stone! But the ever-watchful, vigilant tempter was close at hand to check her better impulse of penitence at its birth. "If you resolve to go, and who has not, at times, by overcoming this sluggish feeling, found the physical man invigorated by the blessing his soul has received in meeting with his Christian brethren on such occasions?"

Therefore it was anything but a cheery welcome to their new home that Ruth gave to her father and mother when they arrived.

Mrs. Hazelton sighed, a weary, discouraged little sigh, as she caught a glimpse of Ruth's face in the doorway. Tom noted it, and cast an indignant glance at Ruth, which was apparently unnoticed. And he vouchsafed her no more glances of any sort whatever, but devoted all his energies to dispelling the gloom which Ruth had cast over all.

"Now, mother," he said, coming up the walk laden with shawls and bags, "you must not expect to take it all to 'em, to 'em, as Nora says. I'm the 'oldest inhabitant'—of the family, I mean—and even yet I'm constantly finding some new attraction. Truth compels me to admit, Mrs. Hazelton, that you yourself are the best find of all; but I consider the case much more hopeful than I did at first."

Never once during the day did Tom's spirits appear to flag in the least, but never a word or a look had he for Ruth.

Just at dusk, when Ruth had gone upstairs for something, and the children were out in the kitchen, Mrs. Hazelton sat down before the cheery fire in the sitting-room for a few moments' rest, in spite of her best endeavors, a dreary homesickness was stealing over her.

"It isn't so bad as it might be, little mother," said Tom, suddenly appearing at her side. "This isn't Chester by any manner of means, but then, as I observed, it might be worse. We have you and father, and you two have got us—now isn't that a consoling reflection?"

Mrs. Hazelton, not quite daring to trust her voice, pressed Tom's hand lovingly in reply. Tom's own voice had not been quite steady; he would give so much to see Dick Norton, dear old fellow, and—somehow it made him choke, even to think of the Academy.

"I do not know," said his mother in a moment or two, "what I should do without you, my son."

Tom's face fairly glowed.

"I want to help you the worst way, but I'm rather green, I'm afraid. It's a shame in Ruth to do as she is doing. A pretty Christian she is! I don't want to hear anything more from her, until she lives up to her profession rather better than she does now."

"What is that to thee? Follow thou Me," quoted Mrs. Hazelton, gravely.

"But, mother," said Tom, "isn't one influenced by what he sees? If those who profess to be Christians are no different from others, what is the use of professing at all?"

"My dear Tom, the inconsistencies of others will never excuse you in the least. The Bible does not bid us follow our weak, erring fellow mortals, but Christ, the Perfect One. Suppose, Tom, that you should ask Margie and Ted each to do a piece of work for you, and that Margie should try to do it as you asked, but should make a great many mistakes. Supposing Ted, seeing her mistakes, should not try at all, would you consider him excusable?"

Tom shrugged his shoulders, and wondered if his mother knew how he had been trying to quiet his conscience by pleading Ruth's inconsistencies.

"Would you, Tom?" persisted his mother.

"No—, I suppose not; but I think that this is different."

"I do not see how it is. Christ has suffered and died for you, and asks of you your heart and loving service. You refuse it, because some one else who has yielded does not obey perfectly. Suppose, instead of condemning Ruth any more, you look into your own case, as you are not responsible for her, and you are for yourself. Now we must go and see about supper."

Tom followed his mother into the dining-room with a half-laughing, half-ashamed look on his merry face.

"It takes mother to put any one down," he said to himself. "I believe that she is right, and I haven't a doubt but that she will take Ruth in hand, and try to make her ashamed of making a stumbling-block of herself. However, I know better than to stumble over her, and I ought to be ashamed of myself for trying to, that's a fact, Tom Hazelton!"

### The Little Folks.

#### STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her that she might have five cents for herself if there was any change left, but she had been obliged to spend every cent, and was naturally just a little disappointed. She sat in the car with the fare in her hand waiting for the conductor to come for it.

He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car, then stepped off the front platform, and, waiting a moment, jumped on to the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't, it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride, and ought to pay for it," whispered conscience.

"Of course, but it is not my business to make the conductor take it," she said.

"It is everybody's business to be honest," said conscience.

"Ma promised me five cents, too," said Stella.

"But she would not like you to get it this way," said conscience.

"She need never know. I would not tell her."

"But you would know, and Jesus would know, and you profess to be a little Christian."

"So I do, and I will be, and I won't cheat."

Just then the conductor called out Baker Street, and Stella Vinton rose to leave the car. As she did so she put the five cents into the conductor's hand.

"Thank you," he said, smiling.

Stella went home, and told her mother of her temptation.

Mrs. Vinton opened her purse, and taking out a twenty-five cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her.

So Stella had double reason to be glad that she had gained the victory.—*Selected.*

### ROBIN'S STORY.

(As told by himself.)

BY EVA J. REEDE.

I'm Robin Redbreast, of my name  
You surely must have heard;  
For 'twas my ancient ancestor,  
A wise and noble bird,  
Who found the Babies in the Wood,  
And heaped with leaves the spot  
Where they were left alone to die  
By cruel uncle's plot.

Enough of this; now I will try  
My own sad tale to give.  
'Twas early spring, and morn and I  
Had come up north to live;  
And under a piazza roof,  
There in a corner shy,  
We built as such a pretty nest,  
And thought no one would spy.

But in our haste some twigs we dropped,  
And bits of mud and straw,  
So when the housewife came to sweep,  
And all the litter saw,  
She looked about to know the cause,  
And found our secret out;  
Her husband she must tell, of course,  
And pussy heard, no doubt.

Our four blue eggs made warm all day  
With her red feathered breast,  
Then just at night she flew out  
To get a little rest;  
But once the door stood open wide,  
The lamp into the gloom  
Shed forth such dazzling light, that she  
Went straight into the room.

Then from the ceiling to the floor—  
She wildly flew about,  
And vainly did the good wife try  
To help the poor bird out.

She almost caught her in her hand,  
But this increased her fright,  
When in there sprang the old gray cat,  
And then—oh, what a sight!

Though many tears the good dame shed,  
And soundly whipped her cat,  
It did not bring my mate to life,  
So what cared I for that?

Was early spring, and morn and I  
Had come up north to live;  
The blue eggs there are left,  
A Robin sad and lone am I,  
Of all life's joys bereft.

For Young and Old.

Bits of Fun.

.... A farmer and his wife went into a dentist to "have their mouths filled with teeth," asked the farmer. "From two to five dollars." "And for pullin'?" "Fifty cents." "Marin," he said, turning to his wife, "you'd better get it pulled."

.... Fresh (reading Virgil): "And thrice I tried to throw my arms about her"—that was as far as I got, Professor. Professor: "That was quite far enough."







